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THE NOVICE ON PILGRIMAGE.

THE MONTH OF PILGRIMAGE AT THE CANADIAN NOVITIATE.

SAULT-AU-RECOLLET, CANADA,
August 17, 1903.

REV. AND DEAR FATHER,
P. C.

It is in reply to your request for an account of our month of Pilgrimage that I send you this letter. The very fact that you have not this trial or "Experiment," as we call it, has been an incitement for me to undertake the task, as I trust for this reason it will have additional novelty and interest for your readers.

It is not without some anxiety that Father Master sends his novices back again into the world for a whole month, after he has so carefully guarded them for nearly a year. But personal experience, and the traditions of the Society have taught him that such a pilgrimage, where it can be conveniently made, is very beneficial. Here in Canada, circumstances render it practicable, and the novices are sent out, reassured by the certainty that their Father Master's prayers, as well as those of the whole community, will follow them through their different and sometimes difficult wanderings, and that the many new patrons whom they have learned to invoke since their entrance into the Society, will not fail to watch over them. To give all the details of a single pilgrimage

would be to impose on your readers uninteresting local descriptions, so it has seemed better to speak of the trial in general, without following up any individual route, as is done in the separate report which each one writes of his trip.

One of the first things the new novice meets with in the way of reading, after he has taken the cassock, say in the month of August, is the accounts of pilgrimages written by those who have just gone through the trial in the month of June. He is still new, having lately left his home and family, and is just at the stage when he feels this separation most keenly. He hastily turns over the ten or twelve "rapports" that lie upon his table, and selects, if he has lived in the Province, that whose route has lain through his own parish. He reads it, and in his home-sickness, asks himself, "Shall I make this pilgrimage? Shall I go by our place?" It is his first acquaintance with the trial of the pilgrimage.

But this new novice, once fully initiated and taken up with his occupations, has very little time to think of this particular trial, and still less to think of his parish. His days are full. In October he has his "Long Retreat;" after that he has charge of the bells with its accessory duties; later on his attentions are concentrated on the sacristy; and in mid-winter he finds himself at the "Hotel Dieu," serving, consoling, instructing the sick: and almost before he has remarked it, Easter goes by, and the first of May is at hand. The question of pilgrimage is revived, and when he is told that the pilgrims leave about the middle of this month, he knows that he is seriously face to face with the question. Then if there is an even number of candidates for the pilgrimage, and all are in good health, there is no anxiety; but if for some reason or other the number of prospective pilgrims is odd, then there is general uneasiness. There must be bands of twos; the novice calculates, and some one will have to sacrifice his trip.

Finally, on a certain morning, the usual notice of conference is accompanied by a remark that "notes will not be taken," and all know, without questioning, that this conference will be on the "Regulæ Peregrinorum." And so it is in fact. Father Master explains the rules of the pilgrimage and their observance, and adds such other advice as experience has taught him to be useful for the novice beginning such a novel and delicate experiment. The coming pilgrim thinks once more of his destination and of his companion, but the month of the Spiritual

Exercises, and the year of training have given him new ideas on the subject, and he will now gladly renounce passing by his home; he is indifferent as to his companion, although there are some characters with whom his will match but poorly for a long month. At last the exact day of departure is named. A full holiday precedes it, and the novices enjoy very much their last day at the country house, before a month's separation "Notre Dame de Liesse"—the Patroness of the Villa—is bade farewell, and asked to protect her travellers. This last evening there are "free bands;" there is running to and fro, preparing of bags, hats, shoes, umbrellas, etc. The walks and trees of the garden have never seemed more charming than this evening, and the novice, in spite of the novelty of the trial he is going to begin, is loath to leave those old familiar surroundings, which a year of happy associations have made so dear to him. The last bell finds everybody with many things still unsaid, despite the fact that all have been speaking as quickly as possible for the last fifteen minutes, each one for himself, you would say. The litanies are said for the last time in community, in the still, dim chapel, for which the pilgrim will yearn so many times during the coming month.

Lo! 'tis the very morning of the pilgrimage! However, things are as usual, except, that when the novices enter the refectory for breakfast, they notice (after prayer, of course) an extra dessert placed for the pilgrims. They are still more surprised when Father Master enters at the same time (by chance, perhaps) and gives what is much appreciated on account of its rarity, "Deo gratias!" at breakfast. The older novices, who have already made the pilgrimage, recommend prayers to be said for them at particular shrines or grottos, which the pilgrims are sure to pass. Talk is lively, and not a few guesses are made, for everything is now fixed and decided, — except the most important thing. The novice is dressed and equipped for the voyage, but he knows neither where he is going, nor with whom. Hence you may understand that some big conjectures are made. Breakfast done, all are assembled in the recreation hall, to bid adieu to the second year novices, who are to stay at home—"ancients" we call them—and to each other, the funny part being, that in the crowd he bids a solemn farewell to the unknown one who is to be his companion for thirty days to come. After this the bell summons all to the chapel, where Father Master, before the altar of the Blessed Virgin, blesses his pilgrims and recites the prayers of the

"Itinerary." He then names the companions, two by two, and the pairs approach successively to the altar, where each receives a large crucifix, the senior receiving in addition a small book containing the litany, a letter of obedience, and last of all a fat-looking purse, which looks as if it contained the money necessary for the journey; it contains in reality (as we shall see later on) the indication of the route to be followed from parish to parish. The ceremony over, all descend to the main entrance, accompanied by Father Master and his Socius, who here bid farewell to their novices. The pilgrims pass out, and kneel, all together, before the statue of our Lady, in front of the entrance; the senior intones the "Ave Maris Stella," his companions continue it, and the "ancients" from the gallery, sing in turn the second verse, and so on; at the "Iter para tutum," the pilgrims rise and wend their way slowly towards the gate, two by two, singing as they go. When the last verses die away, as the distance separates them, both the pilgrims and those they leave behind are really moved, and realize how fully all are brothers in religion. Overcome by their emotions, the pilgrims march in silence to the gate, and once on the main road the senior opens the purse and draws ticket No. 1; he calls out his first station, — St. Rose, say. The seniors of the other bands follow suit; there is a final adieu; a "bon voyage;" and each band takes its particular direction.

Those who remain, spend a few moments on the gallery, Father Master explaining the route laid ont for each band, and the little surprises in store for them. All gaze upon the receding pilgrims, so we will have a look at a pair also as seen by them. In the first place, Father Master seems to be no judge of size, as he usually puts a very tall and a very small one together; perhaps the idea is to make an ordinary pair on the average. But the pilgrim! He is provided with an ordinary cassock, an extraordinarily strong pair of shoes, warranted to last thirty days, and a black straw hat of rather undefined style, since different parts of it have been altered and added to at different times. On his shoulders is slung a waterproof bag, large enough to contain a change of underclothing, a few books and some necessary toilet articles. He wears his beads and the large crucifix of the pilgrimage. In his right hand is firmly clasped an umbrella, usually green enough to meet the requirements of the case; for to travel from parish to parish with a nice, new, black umbrella, would be to expose himself

to all sorts of suspicions as to how he came in possession of such an article. Even now-a-days the novice thus equipped, is a somewhat droll sight for those who have never seen him before, and is easily recognized on the routes ordinarily taken by the pilgrims. Yet what is it to-day compared with what it was in the older days of the Mission, when the novice went forth clad in a long waterproof cape, holding in his hand, instead of the most modest of umbrellas, a pilgrim's staff six or seven feet long! This great cape reflecting the sun, could be seen at great distances, and gave plenty of time to the little boys to collect together, to see this wonderful light-emitting pedestrian who approached. The parish priests complained that the outfit was very injurious to the eyesight, and so, to save their vision, the costume has been moderated until it has assumed the form described above.

It is the first stage of the journey, and the two novices trip gaily along, in no way fatigued, finding plenty of matter to speak about. It is a fine day; the roads are good. They admire the scenery; they follow the winding river through the pleasant little villages, and by the magnificent country residences of the wealthier men of Montreal. The paths are shaded with splendid trees; indeed there is sidewalk nearly all the way. They meet with nothing worse than fat, lazy, village dogs, whose only fault is their tardiness in getting out of the way. They recite the "Itinerary," at the outset, then their beads; lastly, they make their examen; in the afternoon they will recite the Litany and make half an hour of meditation. "How good of the Society to provide this pilgrimage," they think to themselves, "is it not fine,eh?" No fatigue; no great heat; no hunger; no losing their way. In such spirits, almost without perceiving it, they arrive at their first station, and the good curé offers them dinner and all kinds of hospitality, even before they have time to ask it. After the first greetings come questions and explanations: "Where do you go from here? What is your final destination? How long will it take you? Will you go all the way on foot? What if you get sick?" etc., etc. Then the novice goes into details (it is probably the tenth time the thing has been explained in this presbytery) of how the thing is managed. The senior of the two pilgrims has a purse containing their destination from parish to parish; on leaving the Novitiate, he draws from this purse, being careful not to disturb the other numbers, ticket No. 1, which entitles him and his companion to a first class passage on foot, with stop-over in

case of necessity, from the Novitiate to his first station, St. Rose, let us suppose. On arriving within sight of the steeple of St. Rose's Church, he is allowed to draw ticket No. 2, which gives the same right from St. Rose to the next parish; and so on from parish to parish, from day to day. But the novice is not allowed to draw more than one ticket at a time, so that he never knows his way further ahead than the next parish. "But," he is asked, "why do you not open all the tickets at once, and know immediately where you are going?"

"Simply, because we are not allowed," is the answer, the senior being careful to never deliver this precious purse of tickets into curious hands. So the whole explanation ends in the fact, that the novice does not know where he is going, and the curé does not know why the novice does not know, and he will ask the same questions next year.

The novices inform the parish priest that if he has work for them they may remain three days with him, not any longer without a special permission. They offer to teach catechism, serve the sick, do any writing for him, to sweep the church, sacristy or priest's house, etc. If there is no catechism to be taught, he sometimes employs them in sweeping, taking off the double windows and putting on the shutters, dusting the library, or such like work. When there is no more work, unless it happens to be a Sunday, or they are in need of rest, they must continue their journey.

To follow the pilgrims from day to day would be to repeat the same things over and over, for the days resemble each other in a great measure. However, there are good and bad days. We have seen the pilgrim on the road the first day, in great consolation. Let us overtake him twelve or fifteen days later. The landscape, though usually splendid, confines itself to-day to a monotonous road of red, shifting sand, which, when it reflects a blazing June sun into the pilgrim's face, kills outright any compliment he might be inclined to pay it. By this time the novices have talked over nearly all spiritual matters, have discussed all sorts of characters encountered on the way, have given all possible mutual confidences as to each other's past life, and to-day, in this burning sand, it is really difficult to find anything to say. Add to this the fact, that he arrives at the parochial residence, after a sixteen miles' walk, to find that it is one hour after dinner. The curé is sitting in his arm chair, smoking; as soon as he sees the two poor pilgrims, with four or five

small boys in the rear, he advances towards the lattice gate at the end of the veranda, calling out in the most authoritative tone,—

"Go around into the back yard, you rascals!" He is a strong looking man, and wears a beard, so the younger of the pilgrims, who had not seen the small boys, releases the knob of the door, retires and begins to look about for the entrance to the back yard; luckily the elder had seen the little boys; at any rate he would never have thought of applying the word "rascal" to himself; he advances, and both receive one of the kindest and most attentive receptions of the whole pilgrimage.

Another instance. The novices leave at an early hour, for the roads are bad, and the way is long. After three or four hours' trudge in the mud they arrive at their destination to find that the curé has sung High Mass at ten, taken breakfast after, and is now enjoying a little rest; consequently, that everything is cold in the kitchen, and there will be no dinner. After five or six minutes the curé appears in person, and the following dialogue takes place:—

"I'm so very sorry that everything is cold! Could you not really make up your minds to take milk this once instead of tea?" Both hasten to reply,—

"Oh! I assure you, Father, milk is far better than tea for us; walking as we are it is far more nourishing!"

"But you know I'm sorry," he began again.

"Oh! don't mention it, Father, we should have asked for milk anyhow."

"I'm sorry," he broke in at last, "but my cow died the day before yesterday, and we hav'nt a drop of milk!" Of course they could not, before half at hour, at least, say that good hot tea was better than milk, but when they were given a hot dinner twenty minutes later, they really thought so.

But no sight moves the human heart like the poor novice in a rain storm. For example, the same two mentioned above, started one morning on a fourteen miles stage, and had proceeded scarcely one mile when the rain began to fall, steadily, persistently. At first it is nothing, but after half an hour the mud becomes annoying; and after eight or ten miles the sight is really pitiable. The pilgrims pass along, the one behind the other, trying to choose the spot where the mud is less deep. The umbrella, in these great storms, serves to prevent the equal distribution of the rain over the whole body, but makes up for it by depositing copious streams

in different places. The shoes are already covered, and the cassock, heavy with wet and clay, flaps uncomfortably against the legs; and if the pilgrim tries to avoid this by tucking it up over the cincture, the effect is ludicrous. Imagine them arriving at the priest's house, as they really did, in this state.. They ring the bell, and Providence protects them, for the curé himself answers, instead of his housekeeper; for muddy shoes, streaming cassocks and umbrellas, assort very poorly with splendidly furnished and carpeted rooms. They ask for hospitality, not without some anxiety, be it said, but after one look at them, even before he has time to reply to their demand, the good curé bursts out laughing and continues to laugh. The novices are reassured. At last, with self-control come his apologies, and the avowal of his real pity for their state; his housekeeper, too, who appears at this moment, is much moved at the sight of their shoes and cassocks, but betrays her emotion somewhat differently. The drenched novices are led to the dining room, and the curé regrets that there is no fire to warm them. But luckily fire is not the only expedient at his command, and the pilgrims are soon made comfortable in spite of wet cassocks. In the evening they are invited to attend Benediction at the Convent chapel, a stone's throw from the house. They accept, and arrive at the last moment, to find all the places taken, and two "prie-dieus" prepared for them in front of the altar, the chapel crowded with the élite of the town. Here the pilgrims take their place, the senior on the right, in a much damaged cassock with a delicate border of mud at the bottom, the place of boots being supplied by an old pair of overshoes borrowed from the vicaire: the junior on the left, in a short large-collared soutane belonging to the curé, his feet encased in a dainty pair of many-colored carpet slippers. Although occupying places of the highest honor, the novices were never more free from vanity in their life than at this moment.

Here the children were being prepared for First Communion, so the pilgrims are sure to find work for three days. They are always glad to find this work to do, and really do much good. The children are pleased to hear a new voice, and make much progress in those few days, for the priest is sure to have impressed them with the power and ability of the "petits frères," as the pilgrims are styled. They devote two hours in the forenoon, and two in the afternoon, during their stay, to prepare the children to confess properly, and worthily receive the

august Guest for the first time. The pilgrims are told to ask for testimonials from the curé, especially in those places where they have stopped the longest. We subjoin two :—

"The bearers, Brs. R. ——— and F., ——— spent one week here, exercising their zeal in the midst of a catechism class of fifty. They have greatly edified the children and their parents, and have assisted me immensely in teaching the catechism. Signed, A. C."

Another runs as follows :—

"My dear Father: Your two religious, whom I have been happy to entertain, have greatly edified me, and, at the same time, have rendered me great service. I thank you for having directed them to my parish, and humbly ask you to do likewise every year. Signed, C. T."

In case there are not enough children to occupy the two, the second is employed in straightening up the parish books, and if he be not well versed in French, this means a great struggle with impossible names, in deciphering births, marriages, and deaths. It is usually in a stay like this that the pilgrim writes his letter to Father Master, which the senior must do ten days after the departure from the Novitiate, the junior ten days later still. In this letter he gives a full account of his journey, his adventures, what successes he has had in doing good. These accounts are eagerly expected and eagerly read by the whole community.

Sometimes, though but seldom, the pilgrim strikes a whole settlement of Protestants; it is hot; they are thirsty and need water; there is nowhere else to go; so after a short prayer the novices walk boldly up to a Protestant farmer's house, in full regimentals too, cassock, beads, large crucifix. The household is always astonished, of course, at seeing such an apparition, but hospitality is never at fault, and on the three or four occasions that the pilgrims asked for something, they were kindly and liberally treated. Only once, in one of those districts, on meeting a long line of loads of hay, they were greeted by some of the younger drivers with cries of "caw! caw! caw!" and complaints as to the abundance of crows this year. But the silence of the older men soon brought the youngsters to a stop, and the novices were glad that they had suffered a little derision, once at least.

One of the most difficult things for the pilgrims, is to avoid accepting rides from those who pass them on the road, and to prevent the priests from conveying them from parish to parish in their carriages. For instance, they are overtaken by a farmer on a hot day; he has plenty of room in his carriage, and cordially invites them to "jump in." What is his surprise when, instead of jumping in, they modestly refuse to accept the invitation at all; he can not fathom the matter, and drives away rolling it over in his mind. Then again, they have taught catechism and worked for two or three days in a certain parish; the curé thinks it black ingratitude to allow them to leave on foot, and uses every endeavor to have them allow him to drive them to the next station. But it is useless; if the pilgrim accepted those offers that are made him, the trial would be no longer a pilgrimage, but a mere picnic. So he explains that it is the rule to walk, unless sickness, or inability to reach home at the appointed time, renders it necessary to accept some other mode of conveyance.

Another incident is the matter of preaching. The pilgrim arrives at a parish Saturday evening, and just before retiring, after he has received all possible kindnesses from the curé, he is told that he will give the instruction at High Mass to-morrow,—not a sermon, of course, that would be against the rules, but something simple, you know, for the children, from which the grown up folk may also draw some profit. The novice can not refuse under the circumstances, and retires, thinking the instruction of to-morrow will be something very, very simple indeed. Nevertheless, he goes through the thing fairly well next day, and the people seem to profit by it, for they really esteem the pilgrims very much, as the following incidents show: Shortly after entering the priest's house, the novices heard a ring at the door bell. The priest answered it, remained some time in the office, and when he came back informed them, that it was a woman who had brought her sick child to be blessed by the Fathers whom she had seen passing on foot. He explained to her that they had not yet faculties for this, but told her that he would recommend her little boy to their prayers.

At another place, immediately after arriving, they were asked to adjust a domestic quarrel in a certain household, but the curé, seeing that they were still but novices, and that even experienced hands like himself did not always succeed in such cases, dissuaded them from under-

taking it. He considered that such great confidence in the little pilgrims, must be inspired by the large beads which they wore. Let the cause be what it may, many things are recommended to their prayers; and the people are sorry that they can go no further than teach catechism, give little instructions, and read the month of Mary, or of the Sacred Heart, and are much annoyed that they are not allowed to hear confessions.

The pilgrims are now approaching the place which is marked on the ticket as the end of their pilgrimage, that is, the point at which their return begins. It is usually one of the many colleges, and they always receive a warm welcome, especially if one has made his course there. That this reception is sometimes extraordinary, the following incident will testify. On coming within sight of the town, the novices are not a little surprised to hear the bells of the church, of two convents, schools and college, ring forth at once, a regular jubilee of welcome. On approaching still nearer they perceive the town in full holiday attire; magnificent arches erected on their way, streamers flying from every pinnacle and house top, and, — crowning feature!— what is evidently the mayor and aldermen, accompanied by the clergy and the most distinguished citizens, preceded by the militia and brass band, followed by the whole population, advance to welcome them. The senior of the two pilgrims exhorts his companion to be humble, or at least to seem so; then says a fervent prayer that he may preserve his own humility, and considers what great confidence Father Master must have had in the solidity of their virtue, seeing that he sent word here of their coming, knowing what a reception they would get. The procession approaches, and the pilgrim prepares the neat little speech by which he will reply to the address that is to be tendered them. But, can it be possible! the procession advances, meets them, and passes by, without even noticing them! The pilgrim's prayer is heard; he has humility beyond all expectations! Then turning about to gaze after the crowd, he perceives the Apostolic Delegate and his retinue welcomed by the citizens.

The college pupils are always delighted to see those strange looking pilgrims, and it sets them thinking of their own vocation, of the kind of life led by those religious, etc. The novices have a Communion here, and permission to remain three days, which time they use to pay their respects to the Bishop, if there be one, and to visit the hospitals, convents and churches; also

to call on the relatives of any one of Ours who may have come from this place.

The last days of the thirty are at hand; the novice has seen the best of the pilgrimage, and he longs to see his Father Master, his fellow novices, the quiet, pious little chapel, the familiar nooks and statues of the garden. So those last days are very long, and he is impatient to be home. If he is not too far away, he makes the return right to the Novitiate on foot. But if the distance be too great, he begs enough to pay his passage by boat or train to the Sault; for he must arrive at the time marked, and indeed he is not dissatisfied to arrive. As he comes near the Sault, he sees the old places, familiar to him on holiday promenades. He remarks how much greener and richer is the foliage, the grass, the lawns, than the morning he left. Everything speaks to him of enjoying once again that peace, quiet, and recollection peculiar to the Novitiate. At last he spies the house through the trees, and his heart beats faster from his gladness. We took a look at him as he left the gate one month ago, and decided that, although a little odd-looking, yet, all things considered, he was quite gentlemanly. Another look now, as he enters! He is swarthy and sunburnt, bearing many gallant scars on his faded cassock, scars which clumsy needlework has rendered lasting mementos of his late skirmishes, and retreats through the fields. His beads and crucifix are rusty from exposure. His black straw hat will need a renovating for next year, and his shoes show unmistakable signs of approaching dissolution. But he easily forgets all this on meeting his Father Master, and a change of clothes, a shave, and a bath, make a notable change in his appearance.

Before supper the benediction of the returned pilgrims takes place before the altar of the Sacred Heart, and then they are ready to associate with the others. What a meeting, the first recreation after the pilgrimage! Each recounts his trip, his adventures, what fruit he has derived from it, what he has tried to do for God's glory.

And this fruit? He has naturally acquired a greater dependence on God's providence, since he has begun and ended the month unprovided, humanly speaking. He has become accustomed to the inconveniences as to food and lodging, which such a daily change entails, and which will afterwards serve him in the works his vocation supposes. He has battled with his pride, in having to ask alms daily. He has advanced in abnegation, trying to adapt his character to that of his companion.

He has been brought in touch with the needs of the people, particularly the children, and thus his zeal for souls has received no small stimulus. He has seen the devotion of the secular priests for their flocks. All return with undoubted admiration and love for the Society of Jesus and the mode of life observed therein. They recognize the special providence of God which guards it, seeing how rigorously its rules are observed to this day. They feel more gratified than ever that they are to be Companions of Jesus; and having seen the world for one month, after a year of religion, they wonder how they passed safely through it before entering the Society; consequently, they are doubly thankful to their Blessed Mother, whose hand has guided and led them to the standard of her Divine Son. They recognize the wisdom and advantages of this pilgrimage. They have made it joyfully, as a Jesuit does everything, "Ad majorem Dei gloriam," and are happy after it.

Lastly comes the writing of the accounts! and the novice opens the note-book in which he has jotted down the most important events, and finds, alas! that jokes which seemed very fine when new, have suffered considerably by exposure to the weather, and have become quite dry. But because he must write something, he reluctantly pens them.

JAMAICA—NOTES ON THE HURRICANE AND MISSION WORK.

A Letter from Father Mulry.

AVOCAT, SPRING HILL P. O.,
September 13, 1903.

REV. AND DEAR FATHER,
P. C.

It is now about five in the evening, and a typical Sunday evening is coming to a close for this country missioner in the wilds of Jamaica. Wilds, however, is almost too strong a word for as beautiful a country as the Lord ever made. Hills are piled on hills; gorges sink into immense depths, and on all sides of the bridle path on which we traverse this district there is an insensible wealth of the grandest tropical vegetation. Both here and at May River, eight miles away, from which I rode on Friday, there is the continual sound of running water, and if one had time for such a thing as poetry he might often recall Wordsworth's "Boy of Winander," and like the lad, allow the voices of stream and wood to enter his soul. As I write, the Shautamee to my right and the Buff Bay River to my left are each singing their own song, which, a little further, at their meeting, will merge into one louder and fuller strain.

Father Harlin's recall to the States came with the advent of last month's hurricane; and the same hurricane has shifted me from Kingston and Spanish Town to take up his missions. The buildings here at Avocat have not suffered much from the storm, although uprooted cocoanut trees all about the place, and a cocoa grove and byssy grove completely devastated at the rear of the chapel, are witnesses that the storm-king did his best. Many of the poor people had their huts blown away, and a large substantial building against the opposite hill had its roof destroyed. The mission at May River has a sadder story to tell. Its school house was driven by the hurricane right over the brow of the precipice and fell shattered into the river bed below. Father Harlin was in the midst of

the storm, and the next day, assisted by the children and some of their elders, gathered what he could of the dispersed lumber. A good section of the zinc roofing has also been torn from the church, and half of the remaining sheets are useless. In fact, the roof will have to be altogether renewed, and one portion of the stone wall at the side has become so unsafe as to make rebuilding a necessity. There is a rat-haunted shanty against the wall of the church which can beat the Prophet's cell for poverty and which, strange to say, held out when its betters succumbed.

If you wish to get some idea of these missionary retreats, imagine an extra large dry goods box and a canvas cot across the end, with a tin biscuit-can suspended by wire from the top, that rodents and ants may not filch the eatables therein,—this done, sit down and write verses if you can. The priest's room at Avocat is just a little better, but only a little. Rats are compulsory lodgers here also. Father Collins, in his Jamaica days, used to say, that he couldn't sleep at a country mission unless there were rats in the room.

But to return to May River. The grounds are strewn with uprooted and broken trees. Right at the door of the priest's dwelling already mentioned, was a cinnamon tree. The hurricane seems to have come down upon it like a knife, and one half the tree has fallen to the right and the other half to the left. On Wednesday I hope, with cutlass and axe, and the assistance again of the school children, to clear away a good portion of the debris.

Mt. Joseph is another mission some miles from May River, where the school and the teacher's house have had more than a battering. I am going there to see the extent of the damage before the week is over. Port Antonio also, as you know, is in ruins. Father Harlin's fine new church was levelled to the ground, as well as the house which was used as the priest's residence. Father Emerick has a similar story for his district, and so has Father Bridges.

But I set out, I believe, to give you an idea of what a pastor at Avocat has to do. James Johnson, a tall supple negro, walked in on me last evening with the message that "Him gwine fe marry Muday morning." He asserted stoutly that he was a Catholic, but knowledge of the black Jamaican and slowness made me push my inquiries into minute details, with the result, that I ascertained that he had only been under instructions for the Faith.

"Suppose, James." said I, "that you moved away from Avocat and went to live the other side of Burnham Wood, -- you know there's no Catholic church there — what would you do, stay at home and say your prayers on Sunday, or go to the Protestant church?" The answer came without hesitation,—

"Ef me no able fe do better, me suppose me hawe fe go to de Protestant."

And I received my friend into the Church within an hour from the time he had delivered himself of this answer! Professors of Moral and Dogmatic theology would be aghast at the liberties with the sacred sciences taken by their brethren. But what was I to do? James had to be married, and at short notice, and I did my best in the short time allowed me to put him through a course of instruction which he wont forget for a while,—perhaps until he wants to get married again.

Mrs. Allen was my next interviewer. Taking her head-load and butting it on the church steps, with one arm akimbo and with the other beating the air in graceful Ethiopian gestures, she proceeds "to mek me know" how two "of de members had treated her disgraceful," —that Mr. and Mrs. Murray had "Raise from her, tear up her house-tings dem and mash her down fe true." All this was Jamaican for a squabble. I mollified the dusky lady somewhat by promising a good scolding on the morrow. The point was that she herself was not a Catholic, and took this method of revenge by telling the "Fadder" of their conduct. I found, however, that even she herself had been christened a Catholic, but had been brought up amongst Protestants, and so had gone astray, — one example out of many; one example more also of the difficulty of making the Faith permanent where illegitimacy is the prevailing evil.

I had just finished scolding Mrs. Allen, and telling her St. Peter would surely keep the gate of Heaven closed against her as one who had deserted the Church of Christ on earth, when Jane, the cook, appeared with a gift for the Father. "Two eggs, Fadder, from James Smith." These poor people are really generous and good-hearted, and if they had plenty the priest would certainly have his share of it. Another brought me a fine pine-apple this morning, not easy to get just now, when fruits and vegetables have been so completely destroyed by the hurricane.

I have only time enough left to just hint at my Sunday work. Confessions up to Mass, which is at ten o'clock.

There were thirty-three confessions this morning; another thirty or forty will put in an appearance to-morrow morning. The Mass is a High Mass, taught these people some years ago by Father Beauclerk, the present Superior of the Demerara Mission. I think it one of good old Father Spillman's adaptations from some classical composer, and it suits its purpose. At any rate it is not too bad and pleases the dusky singers. A sermon is preached during the Mass. Long introductory prayers are said before the Mass, and after the Mass thanksgiving prayers are recited for holy Communion. Then comes an hour's interruption, during which the people take their lunch which they have brought with them, and the priest, after a cup of coffee, proceeds to christianise the never-failing crop of ebony-hued "pickneys." If one out of ten is legitimate you may consider yourself fortunate. When the congregation returns to the church, there are Apostleship services, another sermon, and Benediction of the Blessed Sacrament. By the time you have settled all the ills and listened to the complaints of the people who will interview you, the clock may point, as it did for me to-day, to ten minutes to four. Then you may have your dinner of yams and salt fish, that is, if Jane has it ready in time.

I must stop here, as I have to get ready for to-morrow's work by taking a good sleep. After Mass and confession there is a sick call to the hospital in Buff Bay, eight miles away, down the coast, and before reaching it, there are three other sick calls, and James Johnson, before mentioned, to be married. This is my first talk for a week, even on paper, to a white man, and this is my excuse for writing so much. With the kindest remembrances to all in the Province who may know me,

I remain,
In the Sacred Hearts of Jesus and Mary,
PATRICK F. X. MULRY, S. J.

THE FIRST CONFIRMATION AT EASTERN PENITENTIARY.

A Letter from Father Michael A. Noel, S. J.

PHILADELPHIA, August, 1903.

REV. AND DEAR FATHER,

P. C.

Although it is more than a year since Confirmation was administered for the first time in Eastern Penitentiary, the fact is worthy of being recorded in the pages of THE LETTERS, and will interest your readers, as showing the work of our Fathers among the prisoners of a large city like Philadelphia. In this city some years ago a priest was not permitted to enter a public institution, much less to administer the sacraments to a dying inmate. Now, with the exception of Girard College, whose founder, though a Catholic, left in his will the injunction that "no minister should ever be permitted to enter the institution," there is no difficulty for a priest to enter a hospital or prison whenever his services may be needed.

Protestant chaplains are appointed by the State for the various public institutions. No Catholic up to this date has ever been appointed as an official chaplain of any of the public institutions. Although I am chaplain of the Eastern Penitentiary, I am not recognized as such by the State and therefore can claim no salary; for the Catholic inmates the inspectors of the prison leave the assignment of the chaplain to the Archbishop.

There is no general Catholic service and no conveniences for any; we have no chapel. Religious instruction in the prison is entirely by personal visitation of the prisoners in their cells; hence you may infer that the work of the chaplain is without end; no general instruction can be given. The system is rather inconvenient, and for the short time I have been engaged in the work I find it no little task. But I hope, now that we are permitted more privileges in this institution, the time will not be far off when a chapel will be erected where the prisoners may be assembled to hear Mass and to be told something about the truths of their religion.

Before describing the ceremonies of Confirmation, it may be interesting to have a description of the Eastern Penitentiary and its inmates.

The Eastern Penitentiary is situated in the city of Philadelphia, on the north side of Fairmount Ave., near the Schuylkill River and Fairmount Park. It occupies ten acres of ground, enclosed by a wall thirty feet high. The front gate, and only entrance, opens on Fairmount Ave. The Administration building on the front is of gray granite, purely Gothic in architecture. The front entrance is through a fine Gothic arch thirty feet high, sixteen feet wide, to an inside gate; there are sixty feet between the two gates. Only one of these gates is open at the same time; when a vehicle passes in from the street the outer gate is closed before the inside gate is opened. Two gate keepers are always present at the front, and one at the inner gate.

The main building from which the cells radiate, is in the centre of the ten-acre plot of ground. This centre building is forty feet in diameter, and each corridor opens into it. There are ten corridors; six of them of one storey, the other four have two stories. Seven blocks were originally intended to complete the cell structures. But in after years when the place became too small for the accommodation of the prisoners, two more blocks containing a hundred cells were built. These corridors being out of line with the original radiating plan, are under supervision from the centre building by two large mirrors set in a position that reflects these corridors to the centre officer. There is always an officer on duty in the centre; hence the entire structure, containing seven hundred and thirty-one rooms, is under observation from that point. The number of inmates constantly changes, some arriving others leaving; but taking the average census for the past year as a criterion, it will be near the exact number to say that there are always about 1125 in the Penitentiary. Of these, some 280 men and 2 women are Catholics.

The attention of the reader is called to the several tables of statistics furnished by the inspectors to the Governor, the Senate, and House of Representatives, and the Board of State Charities of the Commonwealth of Pennsylvania. These statistics, when examined and compared, furnish matter for reflecting minds, particularly under the headings, "Educational," and "Occupation." The abuses that are allowed to begin and continue to exist against the moral obligations represented by those

headings, are the chief factors in the infractions of the law of God and of the State. The statistics under the heading "Educational," show that only eighteen of the one hundred Catholic prisoners, received in the year 1901, were educated in Catholic schools., while seventy went to the public schools, and twelve to no school,— in all eighty-two, which is also eighty-two per cent of the number received. There were one hundred and twenty-two Catholics admitted during the year 1901, of whom only thirty-four had been at Catholic schools and seventy-eight at the public schools and ten to no school,— in all eighty-eight, or about seventy-two per cent of the number received.

Under the heading "Occupation," of the one hundred received during the year 1901, thirty-six had no trade, and of the one hundred and twenty-two admitted during the year 1902, seventy-two had no trade.

Let us look at the prisoner himself. Who is he? Why is he here? To many minds he may, perhaps, represent a composite picture of all the crimes and brutalities of which humanity is capable. Were those of the outside world to try to picture to themselves a community of prisoners, they would call up visions of ignorant, hard-faces, with repulsive expression, and evil appearance generally, and they would shudder at the thought of having to be in the company of such cut-throats and despoilers of humanity. Such a picture would be as unlike a prison community as it would be possible for it to be. A prison's population is drawn from every circle of society, represents every grade of education, and every form of belief. Men of honor or moral principles are not lacking in such a community, while many a good and noble heart will be found beating beneath the prisoner's suit.

Shortly after my appointment as chaplain of "Cherry Hill" prison, I met His Grace, Archbishop Ryan, and when I informed him that I was the chaplain of the Eastern Penitentiary, he brightened up and became eloquent on the subject. He said he had never performed any function in that institution, and asked me to try to get up a class, and get permission from the authorities for him to give them Confirmation.

When I proposed this work, which I had in contemplation, to some of the Catholic officials of the prison, they told me it would never be permitted, and it would be useless to propose the idea to the Warden and Inspectors. "Nothing asked, nothing granted." I always found

the Warden kind and willing to grant me certain privileges; so, one day, I proposed my question to him, and his answer was, "Certainly, Father, anything for the moral good of the prisoners." I immediately set to work, and the result is well described in the "Catholic Standard and Times":—

CONFIRMATION AT THE EASTERN PENITENTIARY, PA.

For the first time in the history of the Eastern Penitentiary of Pennsylvania the Sacrament of Confirmation was administered on Sunday afternoon last to a number of the inmates of that famous penal institution. It was an event as impressive as it was unusual; the simple beauty of the ceremonial which adapted itself to surroundings so incongruous, and the eloquence of His Grace Archbishop Ryan's address to the prisoners, making a notable impress upon the few score people who were permitted to be present.

To the energy and untiring zeal of Father Michael A. Noel, S. J., and the American Society for visiting Catholic Prisoners, was due the success of the preliminary arrangements for the ceremony. Father Noel, assisted by Father John S. Coyle, S. J., for several weeks past had been preparing for the reception of the sacraments those of the prisoners who were nominal Catholics, but who had never been confirmed. As a result of their efforts fifty-four prisoners were ready for the administration of the Sacrament, which was set for Sunday afternoon, June 7, 1902. Shortly after 3 o'clock, Archbishop Ryan, accompanied by Rev. James P. Turner, Chancellor, and Rev. Cornelius Gillespie, S. J., Rector of the Gesù, presented themselves at the prison gates. They repaired to the Warden's office, where they were met by Rev. Angelo Caruso, O. S. A., Rev. Albert Korves, and Rev. J. J. Kaulakis, spiritual advisers to the Italian, German, and Polish prisoners respectively, and Rev. Charles P. Kavanagh, of St. Francis Xavier's Church.

The facilities at the prison for holding a ceremony of this character are, of course, very meagre, there being no regular chapel; the only apartment at all suitable is the main rotunda, or "centre," as it is called. The main building of the Penitentiary is laid out in the shape of an eight-spoked wheel. The rotunda, an octagonal room, is the hub, and the rows of cells radiating from it form the spokes.

In the "centre," at 3 o'clock were assembled the thirty-

five members of the Gesù choir, who were to render a sacred concert in connection with the ceremony; a dozen or more members of the Society for Visiting Catholic Prisoners, Warden Bussinger of the Penitentiary, with his assistants, and a few of the prison directors.

The Warden's desk, at one side of the room, was utilized as a table to hold the two lighted wax candles, the holy oil, and the other necessary adjuncts. In front of this table was placed an ordinary arm-chair for the Archbishop. Facing this makeshift throne were six more rows of camp chairs for the use of the prisoners who were to be confirmed. These prisoners, at a signal from Warden Bussinger, were led from their cells in squads under the care of an overseer and marched to their places. As they passed the cells of their fellow-prisoners they wore masks, in conformity with the strict regulation of the prison, which provides that the inmates shall know as little as possible of one another, and of what is transpiring within the grim walls of the institution. Upon reaching the "centre," the masks were removed, and the men, all in the light blue uniform of the prison, filed into their places in perfect order. They were mostly comparatively young men, although there were a few well advanced in years.

When they were seated, the Gesù choir sang Vogler's "Veni Sancte Spiritus." At the same moment His Grace the Archbishop, preceded by the attendant priests and two acolytes, passed from the Warden's office between the rows of seated prisoners to their places beside the table. At the conclusion of the chorus the Archbishop, seating himself, with the mitre upon his head and crozier in hand, addressed himself to the prisoners.

At the conclusion of the Archbishop's remarks, which affected many to tears, the prisoners approached two by two, and kneeling at his feet, were confirmed as soldiers of Christ; Mr. A. A. Boyle and Mr. D. A. Callahan of the Society for Visiting Catholic Prisoners, standing as sponsors.

Each prisoner had been previously provided by Father Noel with a card bearing the number by which he is known in prison, and in which his identity is effectually buried. The card also bore a Confirmation name in Latin, which only the Archbishop and the attending priests were to see. The card was taken from the kneeling applicant by Father Turner, who read the name in a low voice to the Archbishop.

When the fifty-four had been confirmed and had

returned to their seats, and the remainder of the ceremony had been completed, the Archbishop again spoke. It was the kindly speech of the father to his children, of the good shepherd to his flock.

"They were strengthened now, he said, to battle for the right; to be good men, good Catholics. They, in the solitude of their cells, had opportunities for communion with God, such as are enjoyed by few men in the outside world. They must consider that it was through God's goodness that they were permitted to have this time to repent of their sins. Many men had been struck down in their sins without a moment's notice.

"There are many men in the world to-day, His Grace declared, who are infinitely farther removed from God than they were. On the last great day, at the final judgment, many who were looked upon with contempt by the world would be received into life everlasting, while many whom the world deems righteous would be turned away. Some of the greatest saints in heaven had been great sinners. There was the coward Peter, who thrice denied his Master, but who, after the Holy Ghost descended upon him at Pentecost (which marked the institution of this very Sacrament of Confirmation), walked the streets of Jerusalem declaring who Jesus Christ was. There was Mary Magdalen, the sinner of the town; she who had been the vilest of sinners. Yet, great sinner as she had been, when Jesus was crucified on Calvary and his disciples only looked on from a distance, she was at the very foot of the cross with him. So was she now with him in heaven. What a consolation for us to know," said the Archbishop, "that we may still become as good as we might have been if we had not sinned."

In conclusion, the Archbishop impressed upon the men the necessity of saying their prayers regularly, and of striving in every way to be better. He counselled them to be obedient to those in authority over them, and to comply with all the rules of the institution, because those men had their authority from God, and were answerable to God. He called upon them to realize, that the prison officials had hearts in their breasts, and were always ready to sympathize with the prisoners in their sufferings and in their hardships.

When the Archbishop and those attending him had retired, the prisoners were returned to their cells, donning their masks in their passage down the corridors as before.

The Gesù choir then concluded the sacred concert, while the prisoners listened from their cells.

THE WORK OF OUR MISSIONARIES.

A Letter From Father Stanton.

CAMBRIDGEPORT, Oct. 27, 1903.

REV. AND DEAR FATHER,

P. C.

In response to your request for still further reports of our mission labors, I submit to you for the Winter number of the LETTERS, not the usual matter of fact statistical enumeration of places and parishes visited, or confessions heard and of marriages revalidated, but rather the more interesting narrative of some of the episodes and incidents that characterized our last season's campaign against the world, the flesh, and the devil. Don't tie me down to dates, for I have forgotten them, but let me like a garrulous veteran ramble through my story of battles fought and good deeds wrought to the glory of God, and for the bettering of men's lives within and without the domain of the Church.

A LEAGUE TRIDUUM.

The first incident that I noted down in my diary of last year's work was the coming forward of an entire congregation to the altar rail to receive the badge and ticket of membership in the local branch of the Apostleship of Prayer in League with the Sacred Heart. There had been a triduum of Masses and sermons on the aim and rewards of the League, and Sunday night had been set apart for what we called "The King's Reception." The church was filled to the doors, and I had just finished the dedicating of all the families and houses of the parish to the protection of the Sacred Heart, when the people, moved by the thought of Christ's love for the least of them, took out their League badges, which they had procured during the triduum, and came at my call in crowded ranks up to the Communion rail. There they knelt as I passed along lifting the badge, stamped with the Saviour's image, to each one's lips, and bidding each be an apostle of the devotion to His Heart. It was a unique sight for me to see bench after bench being emptied of its occupants,

and a living stream of men, women, and children come surging up to the sanctuary with faith in their eyes and newly awakened love and gratitude in their hearts for the Lord of the altar, who had that evening been so clearly shown to them as the best of all human friends, while He was ever truly their God. It is wonderful what emotions the badge of the Sacred Heart will evoke when conferred on multitudes at the close of a triduum: the enthusiasm of soldiers receiving victorious colors on some field of honor is a parallel to the spirit in which the faithful accept the cross, the diploma or badges of the League.

Here are the subjects treated of during a League triduum. Wednesday evening: THE KING'S APPEAL, "Son, give me thy heart." In this discourse the apparition to Blessed Margaret Mary is discussed, and also our Lord's statement, that he yearned for the love of human hearts and could be consoled by it for the indifference, coldness, and want of belief in the world. It makes interesting matter for the people when one explains how Christ, in the enjoyment of the beatific vision, can yet find any comfort in the display of a mere human creature's love for Him; and it elevates the audience to be taught how to cast their hearts at the feet of Christ as one throws flowers at the feet of a conqueror returning home in triumph to his own again. Man is mostly what his heart is, and he mostly lives where he mostly loves. No particular sort of head is required to get to heaven, but a very particular sort of heart; such, for instance, as is developed in those who are devoted to the Sacred Heart. The people easily comprehend this idea, and learn the need of saturating their hearts with the spirit of the Tabernacle. He alone is great who loves wisely and well, who loves Christ, and often kneels to tell him so. This is the first lesson of the triduum.

Thursday evening's sermon is on THE KING'S OWN; that is, on the Promoters and Associates of the League. This subject gives the preacher a chance to set forth the duties of the promoters and their dignity, and also to explain the practice, the efficacy, and apostolic merit of the *Morning Offering*. To make this faithfully every day, is the essential practice of members of the League; but how few of them understand its supernatural effect upon their day's work, sufferings, recreations, meals, and the like. It delights the congregation to be told that they can save souls and extend the mission, and multiply the fruits of the Catholic Church by their morning offering.

I was thanked upon this occasion by a business man of many cares, for showing him how to spread the kingdom of Christ by carrying on his extensive store work from supernatural motives and in the spirit of the Apostleship of Prayer. Supernatural motives are less and less appealed to now a days in all the walks and careers of life in the world. The rich work for more riches, and the poor for the most part only begrudgingly, or because they have to work or starve. Few work primarily to extend the Kingdom of Christ. The majority do not even understand how this can be done at their daily toil; much less do they take an interest in doing it. Modern socialism has clamored so much for present and material rewards in this life, and for a so-called heaven for the senses on earth, that even Catholics, and especially Catholic workmen, have forgotten that there is something else to live for except bodily comforts and big bank accounts; and that God is worth being served for himself alone, even though he withhold all favors till his own time comes for recompensing mortals. This is what we try to drive home on the second night of the triduum.

On Friday evening we preach on THE KING'S PROMOTERS. Of course these encourage and console our listeners. Now surely they want the benefits of the League. Quickly we take their names or send the Promoters throughout the church or the parish to get the names of the new recruits to the League ranks.

Saturday is devoted to confession only; and on Sunday evening we have THE KING'S RECEPTION. During this the ceremony of giving badges, crosses, and diplomas takes place, and so the triduum ends. But the fruits are permanent; for like a seal the Heart of Christ is placed anew on the parish; hundreds take up the practice of the Communion of Reparation, and all learn to sanctify and supernaturalize the day by the *Morning Offering*. That is, all have come to realize that in the pursuit of their daily tasks they can not only make a living, but also, in the alembic of the Morning Offering, transmute these same tasks into works that have an apostolic merit, and are ranked with those of the Hierarchy itself in the sphere of soul saving.

AMONG THE SOLDIERS.

But enough about the League triduum, which, by the way, has often since been given in various parishes. Let us to the scene of another episode in last year's labors;

to the new forts, the mortar pits, and barracks at Winthrop, a town adjacent to East Boston, and lying along a part of Boston harbor. We had finished a two weeks' mission at St. Mary's, Star of the Sea, at East Boston, and were working at a chapel attached to this parish, but situated in Winthrop, when we heard of the garrison of some 250 that were quartered near by us in the shore defences. We felt sure many of these soldiers must be Catholics, and we determined to get them to make the mission in the Winthrop chapel. Accordingly Father Scully and myself set out one day for the headquarters of the Commanding officer. We were courteously shown into his presence, and after a few words of introduction, we asked him if we could go through and examine the fortifications, disappearing guns, mortars, and the like. "You can inspect the forts," he said, "if you have a permit from Secretary Root, Secretary of War." Needless to say, we did not come armed with this, so we quickly abandoned all thought of visiting the batteries, but asked leave to go to the men in the barracks, and invite them to the mission. "Certainly, you can," replied the Lieutenant Colonel, "and I am glad to let any priest or minister do what he can to improve the boys. They are not the worst fellows in the world either. But I want to say right here, that I think it very strange that, although I have been here nearly two years, the pastor where you are has never yet called upon me." This remark at first surprised us; but I ventured an explanation of the pastor's failure to pay his respects at the fort, and almost dazed the little group around us by stating that the pastor did not believe he would be acceptable at the Colonel's house.

"Why," cried the latter, a big, heavy, typical artillery officer.

"Because," I honestly answered, "he has heard that you have become a freemason." The Colonel bit his lip, smiled lightly, but did not deny the rumor, though he had just told me that he had been educated in a Catholic school in the West, and could number several priests living who had been his classmates in his youth. He ought to have been a practical Catholic, but there was a suspicion current that he was not. We chatted pleasantly enough and departed, after having first extended to him an invitation to attend the mission. Next day we went to the barracks, where we met the soldiers. "Are you a Catholic, and did you hear about the mission? Come over to-night, won't you?" So we greeted every soldier we encountered, or who had what we may call the

appearance of being a Catholic. Most of the boys in blue, in fact all of them, were respectful in their answers to us. Some looked sheepish and embarrassed, while others bluntly said, "I am not a Catholic," but so and so is, pointing out comrades in the ranks.

We had to catch our men like birds on the wing, for they had just been released from drill and grand mount, and were scattering to go to their quarters for a smoke and lounge, or over to the city for a few hours off duty. In fact we invaded their dormitories and hailed them everywhere throughout the government buildings and the grounds, and begged each man to induce another soldier to come with him to the church.

That night the garrison was well represented at the mission; but the artillery men were not yet fully convinced that they were welcome at the chapel. They had been denounced some time before this by some of the citizens of the town, and by some of the pastors for the bad conduct of one or two companies in the battalion, and they were half afraid of being attacked by us in the sermons. To dispel all apprehension on this score, we went down again to the post, and gave a fresh invitation to the rank and file there. "Come along," we said, "and bring your uniform. Dignify it by wearing it up to the altar to holy Communion. If some have disgraced it in times past, by drunkenness and acts of wantonness; if the sight of it has suggested to some a menace to virtue, reverse such suspicions, and repair such disgrace by letting that glorious uniform appear in every pew of the church during the mission, by familiarizing the people and the pastor with the sight of uniforms moving towards the confessional." Our efforts were well rewarded, as most of the Catholic soldiers came to holy Communion, and among them one or two who had not till then made their First Communion In the main we found them pretty good fellows.

I'll never forget the impression a squad of them made upon me one morning about ten minutes to five, as I stood on the fort road near our church. It was still dark, as up the street came the sound of marching feet. In their steady tread one could recognize the tramp of the regulars—no mere civilians could step like that. What music it is—the rythmic footfalls of the regulars on the hard ground! Soon the squad took definite shape as it emerged from the darkness into the rays of the electric light that now glittered on the crossed cannon and regimental numbers on the soldiers' caps or from the polished brass

buttons, and from other parts of their accoutrements. Straight ahead they came in silence, not a word escaping from them, and a corporal at their head. I drew aside to let them pass, and coming to a salute, I gave them the approved military wave of the hand, and cried out: "Well done, boys, that's the best march you ever made together." They smiled grimly but appreciatingly and filed into the church for Communion. Most of them were veterans of the Cuban or Philippine campaigns.

We were well satisfied with our sally into the garrison, and though we did not see the Colonel at the mission, we sent him one or two letters that may in time bear fruit for his soul. One thing more we found out; namely, that a United States army officer of his rank expected to be called on after getting to his post, and be welcomed, or at least greeted, by the priest of the district as well as by all the other leading men of the place. This expectation we made known to the pastor for whom we were laboring, but the reasonableness of it was not immediately evident to him.. However, he was pleased with our fort work and said he would do his best to keep the soldiers in touch with the church, the Mass, and their other religious duties; and that he had always done his best for them.

AMONG THE SAILORS.

Perhaps I have said enough about our mission work among Uncle Sam's soldiers; yet, before entering on a new topic, let me add a word in reference to a triduum we gave the military prisoners in the Charlestown Navy Yard, located in one of the wards of Boston. It was while at work in St. Mary's parish, Charlestown, that the pastor told us of the soldiers and sailors who were held in prison in the Navy Yard, for offences more or less grievous, against the discipline of the service. Down we went to the Commandant of the Yard, and finally found ourselves talking to Major Meade of the U. S. Marines. I made an unfortunate allusion to the marines, when telling the Major that I heard this part of the navy was in decay, or dying out.

"No, Sir," he cried, almost fiercely, "the marines are the best men in the service, and the United States could not get along without them."

"Certainly," I quickly replied, "the marines are a fine body of men, and their day has not passed away."

This remark somewhat mollified the half irate Major,

though my retreat from my original position was too precipitate to be called masterly.

"Well, gentlemen," he next said, "what can I do for you?" Thereupon we disclosed the object of our visit, and asked leave to visit the guard house daily, for Mass, instructions, sermons, and confessions. Major Meade was more than disposed to grant the permit to see the naval prisoners; in fact, he welcomed our project by word and deed.

"Take this," he said, "to the provost sergeant," handing us a written order on the guard to admit us at any time to the men between sunrise and sundown. We found next day an audience of about thirty-six out of the forty held in durance. and we gave them the Exercises of the first week, with a meditation on the Prodigal Son. The sailors, man-of-war's-men, and soldiers who had, ashore or afloat, seen much of life, good and bad, who had visited nearly every part of the globe, and had experienced many a severe blow, now listened like children to those great truths of salvation that beat strong sinners to the ground only to raise them up again, as was Saul on the way to Damascus, and which make them all over again in the sight of the Lord. Out of the thirty-six, some had no religion at all, but were just "sea dogs," or adventurers who loved the free and careless life of the rover; others were attached to some one of the Protestant sects, and, as far as I can now remember, some fourteen or sixteen were Catholics. All these received holy Communion, and were enrolled in the scapular; while the non-Catholics shook hands with us and thanked us for our visit. "I was in prison, and you visited me." These words of our Lord were all the consolation we looked for; but it was also gratifying to be thanked by the men and officers for our labors. God bless our Government which so encourages the priest to mingle with the soldiers of the land. What a contrast its fairness on this point with the hostility to religion and the spiritual welfare of soldiers, that is so much in evidence in so many governments in Europe to-day.

One more incident connected with the Navy and I will pass from the domain of the Government in the ordinary work of lay life in the world. There was a young officer or flag lieutenant on the protected cruiser "New York," or on one of the training ships, lying dangerously sick at the training station and naval supply depot, off Newport, Rhode Island. Typhoid fever had brought the patient to death's door; and as he was within the parish where

our mission was going on, the pastor was notified of the lieutenant's condition, and was invited to come to him.

"Come along with me, Father," called out the pastor, one morning as I was passing the church to the rectory.

"Aye, aye, Sir," said I, in the language of the sea, as I knew we were headed towards the naval hospital and the shore where lay an assembled fleet. I heard the officer's confession and was edified at his devotion and true Catholic appreciation of the sacraments. Responding to the ice-bath treatment he steadily improved in bodily health, while his heart cheered by holy Communion took new courage against the approach of death. He fought it off gallantly, but still he seemed unhappy over some one thing, and could not quite throw off his depression. I soon discovered the cause of his uneasiness,—it was his father. This sturdy individual had come over a thousand miles to be at the bed-side of his stricken son; but the son on finding out that his father had not gone to his religious duties for years, refused to be comforted by him. The old gentleman quickly confided his distress to me, saying,—

"The boy has been a little sharp with me; I guess it is his sickness that makes him argue so with me. I can't seem to please him as much as I thought I would."

"Mr.——," replied I, "you have it in your power to cure your boy, or to delay his return to health forever."

"How is that?" said the father.

"Ease his mind and his fever will decrease; ease his mind by taking from it the worry he endures over your long staying away from Communion." So I spoke to the sire of a worthy son and true Catholic.

"Well, now," broke in the older man, "I was saying to a couple of old friends of mine lately, we are getting old and drawing near that bourn from which no traveller returneth, and we must prepare; and Father, some day I'll do as you say."

"Do so now," I insisted, "and your soul will get God's grace and your son his health by your going to confession. It is the time of a mission, come along now, old man, and I'll put you through while you stand there thinking about it."

"I'll see," was his answer. I waited half a day and again renewed the attack. This time I called the father cruel for keeping his sick boy on the rack of expectation for the long desired confession. We walked along the city's main street; I urging the ways and means of a return to the altar, and my friend fencing me off, and

seeking to delay the happy step. We walked a mile, another, and then a third; both were growing weary, but while one was weakening, the other was taking on fresh vigor and pouring in a final fire. At last the old man put out his hands, and cried out,—

"All right. I'll be on my knees before you at 8.30 to-morrow morning. — And I must say, *I admire your persistency.*" A happy confession was made next day and the news of it quickly travelled to the quarters of the sick lieutenant. He brightened up in an hour, thanked God for his father's act, and when I called upon the officer, he was on the road to complete recovery. His father's reluctance to make use of the Sacraments was more apparent than real, as in fact the good man was only a bit frightened over the prospect of *starting in*, as they say, to get ready for confession; he having been so long away from the tribunal. Although living in other respects a comparatively blameless life in the midst of business and at home, where he was a good father to his children, and devoted to his wife.

WILMINGTON, DELAWARE.

But enough of the army and navy; come now to Wilmington, Delaware, and consider some of our experiences there. Not the least unpleasant of them was our meeting with a man staggering home in a drunken condition the next morning after the grand evening close of the men's mission. We were talking with the pastor when the fellow came lurching along, evidently trying to get by us without being brought to a halt. But we seized him, or rather we made him stand and explain how he got into such a deplorable state. "Yes," he said, "I made the mission, and I intended to do all right afterwards; but I could not go to work this morning, being a carpenter and doing a job on the outside of a building, and the rain coming down too hard, I went into a saloon to get out of the wet. There I drank fifteen glasses of beer; but, Father, they were not 'schooners,' but just ordinary glasses." I berated him then in tones of mingled grief and anger, and so shamed him that ten hours afterwards he came sober to take a pledge for five years. *Spiritus quidem promptus est, caro autem infirma.*

When will poor mortals come to realize this and learn to avoid the proximate occasion of a fall? Wilmington is quite an extensive ship-building centre, and its railroad shops and iron works employ a large number of men

and half-grown boys. These latter appealed much to our sympathy; for, torn early from their school life, they are too quickly put to labor among men, too many of whom are rough in their ways, or blasphemous or obscene in their conversation. Boys, however well guarded or trained during their school days, soon become vitiated by this demoralizing environment, and bring to their former teachers and to their parents only feelings of chagrin, disappointment and even of despair.

"Father," said the Sister in charge of the parish school, "what can you do to continue and perpetuate our influence over our pupils after they leave us and the school? No one can overestimate the dangers they encounter in the shops and shipyards to their faith and morals."

"Why not have a Junior Holy Name Society for all working boys under nineteen," was my answer to this worthy Superior.

"Yes, by all means, and if the pastor agrees, I'll do all the hard work preliminary to the establishment of such a society," said she in response. The pastor was longing for such a help for the working boys; so we issued an invitation to all the sons of toil under nineteen to assemble for certain business on a certain day in the basement of the church. About 135 put in an appearance; boys on the "hoof," as they say, — mostly able bodied, pushing, wrestling, but withal, reverent working boys. Boys from foundries and rolling mills; boys that had been helping the riveters on the Government torpedo boats, boys from factories and stores, but just plain, unadorned and, generally speaking, yet unspoiled boys. They heard the address, and with enthusiasm gave their names to the Society. "Stand up, boys," said I, "give your rallying cry—*Praise be to the name of Jesus;* and whenever you hear the holy name profaned or abused, look around for a Junior Holy Name boy and say to him, *Praise be to the name of Jesus*, and he will answer you: *Forever and ever, Amen.* Now all together, sound your battle cry against all cursing, blaspheming, and impure talk." It was a great shout of faith and love for Christ that went up from a hundred and thirty-five throats; but the echo of that shout is our consolation, the echo heard in shops and yards, where it silences even to-day the tongues of those too prone to speak of God and holy things without reverence. I had almost forgotten to state that these Junior Holy Name boys have a custom

on the monthly Communion Sunday that is worth adopting everywhere. After the Post Communion of their Mass, they arise in a body and lifting their right hand to heaven, they utter the following promise *coram populo*, and to the admiration and edification of the rest of the attendant congregation: "Thy kingdom come, live Jesus in our hearts forever! We promise for the coming month to abstain from all abuse of the holy Name, and to do all in our power to prevent blasphemy or impure conversation. Praise be to the Name of Jesus forever and ever, Amen. God wills it, God wills it!" The youthful voices ringing out in the church smite the hearts of older sinners, and affect them visibly, while resolutions to imitate the loyalty of the boys go up to the listening heavens from many an awakened conscience, unstirred till then, and undismayed by the world's irreverence.

Speaking of Holy Name Societies, I cannot refrain from admitting that many of the pastors we meet seem to depend more upon a Holy Name Society for getting the men of their parishes to holy Communion than upon either the League or any other association that can be proposed to them. Four times a year the Holy Name organization calls its members to the altar rails, while our own League of the Sacred Heart invites all to the same divine table once a month. Few undertake to so work the League among men as to make monthly communicants out of any considerable number of them. It is too much trouble, I fear, for some pastors; or else they despair of ever drawing men in a body so often to the Sacraments. Naturally, then, the quarterly Communion for men seems satisfactory to most pastors; this they consider is about all one can expect of men in the world of business, labor or pleasure. I often have been tempted to ask Father Wynne, the head director of the League work in our Province, to devise some plan or add a new degree to the Apostleship of Prayer whereby the men who recoil at the frequency of monthly Communion may be led to at least four times a year receiving in a body the great Sacrament of strength and immortality. But going to Communion once a month is so generally urged by our mission band upon the faithful, that my suggestion to use the League machinery and energies to bring large numbers of men every three months to the Eucharistic banquet, as the Holy Name Society of the Dominicans does, has met with but slight acceptance so far. However, the idea is worth a little consideration, on the ground that half a loaf is better than none at all, and many men

four times a year at Communion is a better result than a few every month. No doubt the League can bring its hundreds of men every month to Christ if properly applied by zealous directors, but so far it has not been conspicuously used for this grand end, except here and there throughout the various parishes of the land we have visited. Of course, the First Friday Communion day of the League throngs the sanctuary rail in countless churches with multitudes of devout Catholics; but it seems it does not so generally as the Holy Name Society call out to Communion battalions of three, four, five, or six hundred ordinary humdrum men at fixed times in the year. I have heard, however, that in one of our churches the League once counted 1800 men in its ranks; in another church of ours 700 men were guided through the Sacred Heart spirit to frequent Communion, while the rector of a certain Cathedral told me he got 500 men every month to the altar by the League methods. I do hope the Apostleship of Prayer will be made to appeal more to pastors as the salvation of the younger men through monthly Communion. Men nowadays are inclined to think such frequent Communion excessive. "Why, it would make a nun of me," said one honest old fellow to me, on my advising him to be more devout.

CAMBRIDGE, MASS.

I have but a few more reflections to make on last season's campaign; but before writing them down I want to send you a report of the *big* month's mission which we brought to a close last week in the university city of Cambridge, lying just across the river from Boston on the banks of the classic Charles. In St. Mary's Church, the stronghold of "teetotalism," and one of the most powerful agents in keeping the liquor traffic and the saloon out of Cambridge, we heard during one month 9300 confessions. Our list of converts through the instruction class, showed the number thirty, while 203 were prepared for Confirmation and presented to the Bishop for that Sacrament.

(*To be continued.*)

OUR SCHOLASTICATE—AN ACCOUNT OF ITS GROWTH AND HISTORY TO THE OPENING OF WOODSTOCK, 1805-1869.

WITH SKETCHES OF THOSE CONNECTED WITH IT.

By Father John J. Ryan, S. J.

PART I.

FROM THE RESTORATION OF THE SOCIETY IN MARYLAND TO THE REMOVAL OF THE THEOLOGIANS TO THE "SEMINARY" IN WASHINGTON.

1805–1820.

[The establishment of the first scholasticate in this country is so intimately connected with the Restoration of the Society here, that a few words on this Restoration will not be out of place.

As early as 1803, Bishops Carroll and Neale begged Very Rev. Father Gruber, then General of the Society in Russia, to re-admit into the Society the ex-Jesuits of Maryland.[1] Father Gruber answered from St. Petersburg, empowering Bishop Carroll to receive back the old members into the Society, and to appoint a Superior.[2] In consequence of this letter from Father Gruber, all who had preferred their petition for the Restoration of the Society were notified to hold a conference at St. Thomas' Manor in the month of May, 1805. Accordingly on May 9 of this year, Bishops Carroll and Neale met five of the Fathers at St. Thomas' Manor and read to them the letter of Father Gruber. The next day all expressed their wish to unite with the Society, and announced that Rev. Robert Molyneux authorized them to declare it to be also his desire. In fact, however, only Fathers Robert Molyneux, Sewall, and Charles Neale then renewed their engagements and gave a "commencement to the good work so earnestly recommended."[3] This was the beginning of the re-establishment of the Society in America. We are now approaching the cen-

[1] W. LETTERS, x. p. 90, note. [2] Ib. xv. p. 115. [3] Shea: Life and Times of Archbishop Carroll, pp. 522-3. W. LETTERS, p. 195.

tenary of this event, and it is hoped that it will be appropriately celebrated by the Province in May, 1905.

Fathers Molyneux, Sewall, and Neale—whom Father Sylvester Boarman soon joined—thus formed the nucleus of the new Society.[4] On the 21st of June, Bishop Carroll, using the authority which he had received from Very Rev. Father Gruber, appointed Father Molyneux Superior of the Society of Jesus in the United States. The formal document in Latin announcing this appointment is given in THE LETTERS, vol. x. p. 90, and part of the Bishop's letter in English to Father Molyneux, dated June 21, along with Father Molyneux's reply, in vol. xv. pp. 214–215. These Fathers, according to the directions of Father Gruber, were after a retreat of eight days, as none of them were professed, to renew their vows.[5] This retreat they made, and on the Sunday within the octave of the Assumption, as we know from a letter of Father Molyneux to Bishop Carroll, "performed the requisite to become members of our ancient mother, the Society of Jesus."[6] In October 1805 an account of what had been done was sent to Very Rev. Father Brzozowski, who had succeeded Father Gruber, who died April 7, 1805. Father Ryan begins his account with these two letters; Father Brzozowski's is, it is believed, published for the first time.—ED. W. L.]

I know not how I can begin my story better than by quoting the two following letters, one from Baltimore and the other from St. Petersburg, the second of which may be considered a sequel to the first. It will be remarked how much respect the Bishop shows for the authority of the Superiors of the Society; also what reverence V. Rev. Father General shows towards the Bishop.

LETTER OF BISHOP CARROLL
TO REV. ROBERT MOLYNEUX.

Baltimore, June 21, 1805.

Rev. and dear Sir,

You know the purport of the letter which I received from the Very Rev. Father Gabriel Gruber, Gen'l of the Society in Russia; Messrs. Bolton and Brooke have likewise informed you of the proceedings had thereupon at St. Thomas'. To give life and vigor to the measures recommended by the General, it seemed necessary to begin with the exercise of power with which I was intrusted by his Paternity; that is, the appointment of a Superior, to be one of the former body

[4] There is some reason for thinking that Fathers John Bolton and Ignatius B. Brooke, who were at Newtown in 1807, renewed their vows in the re-established Society, but the fact is as yet not clearly established. See W. LETTERS, xvi., p. 169, and Shea's Life of Archbishop Carroll, p. 523.

[5] W LETTERS, xv. 117. [6] Shea, op. cit.

of the Society, and a candidate for readmission ; his authority will last till the General's will be farther declared.

I am therefore now to make known to you that you are appointed to that office : and as no special form of appointment was made use of by the General in delegating to me his power for nominating a Superior, I am to presume that nothing more than this notification is requisite to invest you for the present with all the rights and privileges, power and authority, wherewith the Provincials of the Society were formerly invested : which rights, power and authority are to appertain to you till the General shall otherwise ordain. Of this appointment notice will be sent hence to George Town and St. Thomas. You will cause this letter to be read to those who desire to belong to the Society in St. Mary's County.

That God may bless this attempt to restore the Society in the United States, and all your labors to effect it, is the earnest prayer of, Reverend Sir,

Your most obedient servant,

✠ JOHN, Bishop of Baltimore.

P. S. Though I cannot and ought not to interfere, more than the General's letter authorizes, in the interior administration of the Society, when once a Superior is constituted ; yet Bishops and the Jesuits will, I trust, ever be convinced that the interests of religion require from the former a confidence in the wisdom of the provisions made by the Constitutions of St. Ignatius for conducting the faithful in the true spirit of Christianity, and for regulating and governing the members of the Society as to their domestic discipline, without the Bishop's interference ; farther than by stating to the Superior, and requiring him to provide for and correct any notorious departure from that discipline. But the Bishop must always retain over Jesuits and other Regulars employed in the public ministry, as to their continuance and manner of performing it, the same authority as over secular priests. On the other side, I doubt not but that those of the Society will always be convinced that their happiness and duty require them to live in concert with their Bishops ; to show respect for and due obedience to them in the due exercise of their pastoral office, and furnish an example of submission to all other clergymen, regular and secular. By such conduct the Society will enjoy peace at home, confidence and esteem abroad, and be enabled to promote more and more the service of God.

Then on the same sheet is the following :—

Ego infrascriptus, ex facultate mihi concessa ab Adm. Reverendo Patre Gabriele Gruber, Præposito Generali Societatis Jesu, nomino et constituo Rev. D. Robertum Molyneux ejusdem renascentis Societatis Superiorem per Fœderatæ Americæ regiones : ita ut prædictus P. Rob. Molyneux, post

renovata pristina vota Religionis in Societate Jesu juxta modum ab Adm. Rev. P. Generali præscriptum, habeat et exercere valeat omnem illam auctoritatem quæ sit necessaria, tam respectu novitiorum quam pro regenda memorata Societate. In quorum fidem has litteras consueto sigillo munivi.

Baltimori, hac 27 Junii, 1805.

The manuscript from which the above was transcribed, contains erasures and changes; it was probably the first draft, to be afterwards copied.

Letter of Very Rev. Father Brzozowski to Father Robert Molyneux.

Reverende in Christo P. Superior,

P. C.

Accepi literas Ræ. Væ. 25 Octobris 1805 datas, una cum literis Illustrissimi et Reverendissimi Dni. Episcopi. Quanto me solatio affecerint nova exordia Societatis in Fœderata America, nullis tibi, Pater Reverende, verbis explicare possum. Approbo totum id quod sub auspiciis et auctoritate Illustrissimi Dni. Episcopi factum comperio. Revm. Vestram, cui maximas gratias ago quod onus impositum subierit, in officio Superioris omnium NN. in illis partibus confirmo: patentes ei literas mitto, omnemque quam pro foro interno possum, concedo facultatem juxta compendium privilegiorum. Insuper cum non sciam ibi reperiri ullum antiquum Societatis Professum, do potestatem ut Reva. Vestra professionem quatuor votorum emittat primo quoque tempore in manibus Illustrissimi Dni. Episcopi, vel si ipsi incommodum fuerit, in manibus Illustrissimi Coadjutoris et Episcopi Gortynensis. Quod ad magistrum novitiorum attinet, non sum invitus quominus designatus P. Franciscus Neale hoc munus obeat, si alius non suppetat; sed legere Institutum, et de consuetudinibus Societatis et tyrocinii informari a Reva. Vestra debet. Instituti aliquot exemplaria mittet vobis R. P. Strickland De professoribus et missionariis quos mittere ad vos possum, scripsi ad Illustrissimum Dum. Episcopum, qui literas communicare non dedignabitur. Missas et officia divina recitare Revæ. Vestræ possunt sicut in Societate olim. In tyrocinio curentur potissimum solidæ virtutes; secundo anno utique tyrones possunt admoveri ad studia, ita tamen ut subsint quoad spiritum suo magistro, et identidem ab eo instruantur in vero Societatis spiritu. Aliquantum studii etiam in primo anno facere possent post menstrua Sti. Patris peracta exercitia. Sumus tanquam in exordiis Societatis;

fervore tunc compensabatur quidquid diuturnitati experimentorum deesse poterat. Faciamus nunc idem. Supplebit Dominus reliqua per gratiam suam, ubi bonam nostram voluntatem et conatus viderit. Ego in perspecta mihi Ræ. Vestræ cœlesti prudentia confido fore, ut opus hoc Dei felicem sortiatur exitum ad gloriam ejus qui nos creavit et redemit. Interim duo moneo: primum est ut Ra. Vestra pro casu suæ hinc demigrationis (quam rogo ut Deus quam longissime differat), successorem suum nominet scheda aliqua conscripta et in manibus tertii relicta obsignata; secundum, ut qui antiquorum promovendi erunt ad gradum, mensem unum Exercitiorum faciant prius, nisi stante olim Societate 3um. annum jam fecerint.

SSs. Ræ. Væ. cæterorumque PP. SSis. et FF. orationibus me impense commendo.

Ræ. Væ. Servus in Xto. addictissimus,

THADDÆUS BRZOZOWSKI,

Præp. Gen. Soc. Jesu.

Petropoli, 22 *Febr.* 1806.

Rev. Patri Roberto Molyneux.

At this time Bishop Leonard Neale, Coadjutor to Bishop Carroll, was President of Georgetown College. Shortly after the appointment of Father Molyneux as Superior of the Jesuits, Bishop Neale resigned his presidency and Father Molyneux was appointed Rector of the college on October 1, 1806. About this time five Fathers arrived from Russia, so that the scholasticate could be begun, and it was indeed, as is shown from the catalogue published in THE WOODSTOCK LETTERS for 1887, page 169, from which we quote:—

Catalogus Sociorum Missionis Americæ Fœderatæ Societatis Jesu, ineunte anno 1807.

Collegium Georgiopolitanum.

R. P. Robertus Molyneux, Superior Missionis, Rector.
P. Franciscus Neale, Mag. Nov., Præf. Eccles. SS. Trin., Novitius.
P. Antonius Kohlmann, Soc. mag. nov., Prof. philos., Novitius.
P. Petrus Epinette, Prof. theol. et ling. lat., Novitius.

Then four *auditores theologiæ*, each of them *nov. schol.*, the first two being Benedictus J. Fenwick and Enoch Fenwick.

There are four *auditores philosophiæ*, each of them *nov.*

schol. One of the two novice lay brothers is John McElroy.

The next year we find the same superiors and professors, and the same scholastics studying, with five new philosophers,—all the scholastics being novices. This, then, is the germ of our Woodstock scholasticate, and indeed of all our scholasticates in North America.

If ever an omen of good was found in local surroundings, certainly the fact that the restored Society in this country had for its cradle so beautiful and favored a spot, would seem to have been an augury of the growth it has attained already and the work it has done, as well as of the greater future which is yet in store for it, as we hope. When Archbishop Carroll, about the time of the adoption of the U. S. Constitution, selected the heights of Georgetown for an academy and future college, it was already a choice spot. It is true, the adjacent valley was not yet selected as the Capital, but the view presented of land and water was an inspiring one, with Virginia on one side and Maryland on the other, the town of Georgetown and, a few miles down the river, the little town of Alexandria, Washington's mart, whither he resorted from neighboring Mount Vernon to obtain his mail and purchase the commodities of life. In the meantime the rural valley to the east has lost its rural character of a century ago, and now bears on its spacious bosom the fair Capital of our great latter day Republic,—which on a bright day, especially when the long rows of trees amid its edifices are in bloom, as seen from the tower of the College, seems an ideal vision of beauty.

Of this new community so beautifully located, the Rector and the Master of Novices deserve special mention.

FATHER ROBERT MOLYNEUX.

Father Molyneux was an Englishman, born in Lancashire in 1738, entered the Society in 1757 and was sent to the Maryland Mission in 1771. He was the second president of Georgetown College, 1793–96, and held the same position again 1806–08, after he was made the first Superior of the Society in the United States. He expired calmly at the College, Febr. 9, 1809, at the age of 71, and as Bishop Carroll well said, "after being prepared by a life of candor, virtue, and innocence, and by all those helps which are mercifully ordained for the comfort and advantage of departing Christians." The Bishop, when pursuing his studies in the Society many years before, had been his pupil at Bruges; and he spoke of

him as his oldest friend, after his relation and companion to St. Omer's in childhood, Mr. Charles Carroll of Carrollton. Father Anthony Kohlmann, when writing from Georgetown in Feb., 1807, speaks of Father Molyneux as "our worthy Father Provincial," who, he says, resides at the Novitiate, a house not far from the College, and has won the confidence and affection of all by his kindness of heart and good humor.

FATHER FRANCIS NEALE.

Father Francis Neale, the first Master of Novices here after the Restoration, was born in Charles Co., Maryland, about the middle of the 18th century, and came of a remarkable family. His mother was left a widow with six sons and one daughter. Seeing that they could not obtain a thorough Catholic education at home, and being possessed of ample means, she sent them to be educated in France and Belgium. Thus, like the mother of the Macchabees, she sacrificed the joys which would have come from their company, for their higher spiritual good. When little Leonard, ten years of age, the future Archbishop, was brought to the ship which was to bear him across the ocean, his love for his mother made him so unwilling to leave her, that she was obliged to use force to tear him from her bosom. And the conscientious care of this pious mother for her children was amply rewarded. Her only daughter became a Poor Clare in Europe, and gave up the comforts of an affluent home to live and die a bride of Christ. One son married advantageously; the other five became members of the Society, and four returned to their mother to console her last years. Father Charles Neale was Superior of the Maryland Mission, and first introduced the Carmelite Nuns of St. Theresa in this country; just as his brother Leonard, the Archbishop, first introduced the Order of the Visitation. An incident seemingly miraculous regarding his mother, was related by him to Mother Agnes, a Superior of the Visitation Convent in Georgetown, and often repeated by her. (Annals of Georgetown Convent.) One Sunday, he said, when his mother was ill and unable to go to Mass with her family, she sat at a window with her face towards St. Thomas', where the church was, and strove to hear Mass in spirit, and to unite in prayer with the congregation. How far the power of God annihilated the distance of three miles to the church is not known; but when her

household returned, she repeated the sermon to them and assured them that she had heard every word of it.

Father Francis Neale was President of Georgetown College, 1810–12, after having been a number of years its Vice-President. Subsequently he underwent many years of zealous labor for the good of souls, dying at St. Thomas' Manor, Md., in 1837, at the age of eighty-two. I was once speaking, in her old age, to a holy nun who had known him and retained the impression that he was a man of apostolic zeal and undoubted sanctity. She was not a person to believe lightly any wonderful tale without foundation; and yet she said that her uncle, who had been a student at Georgetown and served Father Francis' Mass, repeatedly told his mother that he had seen him raised from the ground at the Elevation. When I intimated that it was merely a boyish freak of imagination, she, with a serious face, repeated what he had said, and added that when his mother expressed doubt about the wonder, he simply asserted again what he had seen, though, he said, others had not seemed to see it.

Three men whom we have mentioned as members of the Georgetown community in the years 1806–1808, afterwards became prominent, and are of historic interest, —Fathers Anthony Kohlmann and the brothers Benedict and Enoch Fenwick.

FATHERS KOHLMANN AND B. FENWICK.

Father A. Kohlmann was born in Alsace in 1771, entered the Society in Russia in 1805, and was sent to the United States in the second year of his novitiate. The Fenwick family belonged to St. Mary's County, Md., where Benedict was born in 1782. Rev. Mr. Flaget, a Sulpician, who became the first Bishop of Bardstown in 1810, was sent to the College at Georgetown in 1796, and remained there three years as teacher and chief disciplinarian. Archbishop Spalding in his life of him, in connection with his years at Georgetown, says: "Among his pupils there was one to whom he was most tenderly attached, on account of the talents and application, combined with openness and solid piety, which he remarked in him; this was Benedict J. Fenwick, afterwards Bishop of Boston." The brothers Benedict and Enoch Fenwick were ordained priests in Georgetown in June, 1808, by Bishop Leonard Neale; and Father Kohlmann being sent to New York the same year as pastor of St. Peter's Church and Vicar-General, Father Benedict Fenwick

was given him as assistant. Both labored in the great city a number of years for the good of religion, with very great zeal and ample success; the Catholics were strengthened in their faith, and many conversions were wrought. During those years took place their well known visit to Thomas Paine, the noted enemy of Christianity, on his death-bed, when he, finding that they could not prolong his life as he desired, became infuriated when they exhorted him to prepare for the judgment after death.[7] Father Kohlmann was also summoned once to reveal in court the secrets of confession regarding some stolen property restored by him, on the part of a penitent, and was threatened with imprisonment for refusing. But his firm resistance, his clear explanations, and the eloquent appeal of his lawyer, a Protestant, induced the judge to decide that he must be exempted from answering. The case created a sensation throughout the Union, and the Legislature of New York passed an Act by which all such attempts against the confessional were prevented in the future. On arriving in New York Father Kohlmann estimated his congregation as numbering 14,000 souls, chiefly Irish. In June, 1809, he laid the corner-stone of the old Cathedral of New York. By his energy he also established a college, with the aid of Father Fenwick and four scholastics, where, as Father Merrick says in the "Messenger" of Dec., 1897, "Many sons of the first Protestant as well as Catholic families of the State received their education." It was styled *The New York Literary Institution*, and was on the site of the new St. Patrick's Cathedral, Fifth Ave. and Fiftieth Street. In a letter from New York, Sept. 1810, to Father Strickland in London, Father Kohlmann says: "It is but two years since we arrived in this city, without having a cent in our pocket, not even our passage money, which the trustees paid for Father Fenwick and me, and to my brothers now residing in the College I forwarded it from this place; and to see things so far advanced as to see not only the Catholic religion highly respected by the first characters of the city, but even a Catholic college established, the house well furnished both in town and in the College, without any other debt than that of the property, of which we have paid 1500 dollars; all this is a thing which I cannot ascribe but to the infinite liberality of the Lord. The College is in the centre of the Island of New York, the most delightful and most healthy spot of the whole island, at a distance of four miles from the city, and of

[7] See W. LETTERS, xviii. 272.

half a mile from the East and the North Rivers; situated, besides, between two roads which are very much frequented, opposite to the botanic gardens, which belong to the State. It has adjacent to it a beantiful lawn, garden, orchard, etc." This description of the location of the college is interesting because of the very different topography now of the neighborhood of 5th Ave. and 50th Street.

The first Bishop of New York, Dr. R. L. Concannen, a Dominican, was consecrated in Rome in 1808, but died in Naples before he was able to come to his diocese. His successor, Dr. John Connelly, also a Dominican, was consecrated in Rome late in 1814 and arrived in New York the next year. Father Kohlmann during seven years had organized the diocese, which included the whole State of New York and part of New Jersey; about the time of the advent of Bishop Connelly he was recalled to Maryland, where he was made Master of Novices, and in 1817 Superior of the Mission. Father Fenwick and companions were also recalled; their work in New York ceased, and Ours had no habitation in that State until 1846, when the Fathers of the Province of France began at Fordham the establishment of a mission, which afterwards attained large dimensions and success, and now forms an important and cherished part of our Province since 1879. Now why did the Maryland Fathers abandon New York? Shea in his Life of Abp. Carroll intimates that both Bishops Concannen and Connelly were indisposed towards the Society, and that the latter disapproved generally of the management of the diocese by Father Kohlmann as administrator. Father Devitt, an authority on the history of the Province, says in his notice of Father Ward in the WOODSTOCK LETTERS of 1896, that our work in New York was discontinued for want of men.

In a letter dated New York, Dec. 23, 1814, written to Father Grassi, his Superior in Georgetown, Father B. Fenwick says: "*Te Deum laudamus, te Dominum confitemur.* The Society of Jesus is then completely re-established. That long injured, long insulted Society! I embrace, dear Sir, the first free moments after the receipt of your letters to forward you my own congratulations on the great and glorious tidings you have recently received from Europe,—tidings which should exhilarate the heart of every true friend of Christianity and the Gospel; tidings peculiarly grateful to this country and especially to the College of which you are Rector, and

which will hereafter be able to proceed *secundum regulam et institutum.* . . . . I wish you a happy Christmas."

Father Benedict Fenwick, after leaving New York, was made President of Georgetown College. Father Stonestreet, Provincial 1852–58, speaking of the presidency of Father Fenwick, says: "The College never flourished more than when it was under his direction. The pleasing reminiscences of his former abode in college had been kept alive and handed down by the admiring youth, while his sincerity and urbane deportment, in which the polish of the gentleman was perfected by the probity of the Christian, entirely gained the good graces and confidence of their parents. The muses seemed to have retuned their lyres, and students flocked in from all sides to listen to their minstrelsy and receive their lessons. The ever beautiful heights of Georgetown partook of the new animation, and the lately chartered college, though a young mother, was cheered with a numerous offspring."

In 1818, at the request of Archbishop Maréchal, Father Fenwick was sent to Charleston, S. C., to act as Vicar-General and strive to settle the troubles existing there. There was great disunion among the Catholics in that noted Southern city. Especially there were two factions, French and English, frequenting the same church, yet constantly wrangling. Each wished to have the sermons in its own language and was unwilling to listen to a preacher using the other. Father Fenwick's patience, good humor and adroitness, joined with firmness, as well as his knowledge of French, made him equal to the situation. He arose to preach, and wishing to please both sides, pronounced one sentence in English and the next in French, and so on in rapid succession, until at length the turbulent spirit of his hearers was disarmed, and they were led to see their own folly and laugh at themselves. His labors were successful in preparing the extensive diocese for its first Bishop, Dr. England, who arrived in 1820; and after remaining with him for more than a year, to assist in regulating affairs, he returned to Georgetown.

In the manuscript *Catal. Sociorum et Offic. S. J., in Americæ Septentrionalis Statibus Fœderatis, ab an. 1825 in 1826*, he is mentioned thus:—
P. Benedictus Fenwick renuntiatus *Episcopus Bostoniæ.*

In July, 1825, he received from Rome the Bulls of his appointment as Bishop of Boston; and after a spiritual

retreat of eight days and other due preparation, he was consecrated in Baltimore on the following All Saints' Day. His diocese included all the New England States, with very few priests, great lack of worldly goods among Catholics, and much prejudice towards them among non-Catholics. In spite of all difficulties he set to work with courage to provide for his flock, and during the twenty-one years of his episcopate, the results accomplished were marvellous. He was of a sunny disposition, dignified in character, but simple and genial in manner. His patience and gentleness were plain to all who had intercourse with him; though he believed he was naturally impatient and irascible. In 1829 took place the death of his mother, to whom he had always been devoted.

One of his greatest sorrows was the burning of the Ursuline Convent and Academy which he had established on a beautiful site in Charlestown, within view of Boston. In the dead of night of Aug. 11, 1834, a fanatical mob marched on this home of defenceless ladies and applied the torch to it, so that the inmates were obliged to fly and conceal themselves for their lives. And although a committee, appointed in Faneuil Hall to investigate the affair, declared the accusations against them entirely unfounded, still the courts acquitted the ringleaders, and the legislature refused any compensation. About three months after the destruction of the convent, he wrote in his diary: "Nov. 1st, All Saints. The day of the Bishop's consecration nine years ago. How many heart-felt pangs experienced within that period, and especially during the past year. How many reverses. How many escapes from even death. How many afflictions, calamities of so many kinds! Well, thanks, honor and glory be to God!"

About thirty years ago an old man eighty-five years of age, Mr. Thomas Connelly, died at our College at Worcester, who had been its faithful servant since its opening. He was a true Irishman, brave, warm-hearted, strong in Faith, and warm in devotion to the Church and the Pope. It was said, that at the time of this outrage in Charlestown, he and six hundred of his countrymen, employed in building the Boston and Albany Railroad, were on their way to avenge this insult to their religion, when they were met by their priest, probably the Bishop, and exhorted in God's name to return to their work; and they with a docility worthy of the sons of St. Patrick, suppressed their well-meant wrath and retraced their steps. I quote from an obituary notice of the old man, signed

B. J. D., which appeared in the "Boston Pilot" about thirty years ago: "In him were centred the *old school* constituents of Irish character,—brilliant wit, unbounded hospitality and fierce determination. Who of Holy Cross boys can forget Old Tom's story of meditated vengeance upon the incendiaries of the Charlestown Convent, when six hundred brave-hearted and vigorous Irishmen, laborers on the Western Railroad, manfully grasped their shovels, crowbars, etc. and started for Boston, resolutely determined to avenge the sacrilegious outrage perpetrated upon the cloister by blasphemous fiends? Fortunately for the latter, these brave sons of Erin were met by their 'Soggarth Aroon,' who, holding aloft the symbol of their redemption, bade them desist and return to their work in God's holy name. Their firmness of purpose was equalled only by their obedience; and need we add that, as 'Old Tom' was first among the foremost in leading on the 'noble six hundred,' he retained the same position in obeying the mandate of his priest. Affectionate old man! Even now we can picture him to ourselves, standing hat in hand among the silent graves of the Jesuit dead, telling with tremulous voice of the noble deeds and the secret acts of charity often performed by these heroic sons of Ignatius, until tears and sobs choking his utterance, he would silently pray that those same saintly dead might plead for him at the bar of God's eternal justice."

In 1843 Bishop Fenwick founded Holy Cross College on a height overlooking the City of Worcester, and gave it in charge to the Society; it has grown to be one of the great colleges of the country, and especially has it been the nursery of very many priests and not a few Bishops. One of the first teachers was a promising and favorite young seminarian of the Bishop's, whom he lent the Fathers as an aid. "Spiritus ubi vult, spirat," and the young man received a vocation to the Society, and was admitted; and I remember hearing from an old Brother who was one of the earliest members of the community, that the Bishop was so much displeased that for some time he would not speak to the Rector of the College. This, of course, does not show that he was unfriendly to the Society, but that he was solicitous for his diocese, as he was obliged to be. The young man was afterwards the accomplished and saintly Father Joseph O'Callaghan, Rector and Master of Novices, who was killed at sea while returning from Rome.

Bishop Fenwick died a calm and holy death, Aug. 11, 1846, in the 65th year of his age, and the 21st of his episcopate. How much he did is shown when we learn that when he came to his diocese, he found but two churches and two priests, and left behind him fifty churches and as many priests, a flourishing college, an orphan asylum, numerous Catholic schools, and a new diocese formed from Connecticut and Rhode Island.

The great respect shown him during his last illness and at the funeral obsequies following, proved that he had won the hearts of all the people of whatever denomination; indeed all distinction between Protestant and Catholic seemed to have been effaced on this occasion. Dr. O. A. Brownson, the distinguished reviewer, wrote the following beautiful words about him: "Take him all in all, he was such a man as Heaven seldom vouchsafes us. It will be long before we look on his like again; but he has been ours; he has left his light along our pathway; he has blessed us all by his pure example and his labor of love, and we are thankful." By his own request his tomb is near his beloved Holy Cross College, on a beautiful spot overlooking the city of Worcester, "The Heart of the Commonwealth" of Massachusetts.

FATHER ENOCH FENWICK.

His elder brother, Father Enoch Fenwick, after his ordination in 1808, was sent to be companion and assistant to Archbishop Carroll in Baltimore; he was made Rector of the Pro-Cathedral, St. Peter's Church, a small building occupying a site opposite the present Rennert's Hotel on Saratoga Street. In our catalogue for 1819, contained in the WOODSTOCK LETTERS of 1886, he is put down as Vicar-General in Baltimore, during the term of Archbishop Maréchal, the third Archbishop; and in the manuscript catalogue for 1820, he is recorded as Rector of St. Peter's Church, Baltimore. The corner-stone of the venerable Cathedral in this city was laid by Archbishop Carroll in 1805; Father Enoch labored long years for its completion, which was delayed by the war of 1812–1814, and it was largely through his efforts that it was at length made ready for divine service, and dedicated in 1821. On the occasion of the dedication, May 31 of that year, Father R. Baxter, who delivered the sermon, alluded to him in these words of praise: "Nor would the walls of this Cathedral be silent if they had an under-

standing to discover and a tongue to tell you by whose exertions they are what they are." Now at the beginning of the twentieth century there are indeed churches in the country more sumptuous and beautiful than the Cathedral of the oldest See; but it is still an impressive and beautiful structure, in its open and elevated situation and with its venerable traditions; while its completion more than four score years ago must strike us as something akin to the miraculous.

Father Enoch Fenwick was Rector of Georgetown College the years 1820–25; and under the direction of Father Peter Kenny, our distinguished Visitor, he elevated the standard of the studies in the College. In person he was tall and erect, and possessed the polished and elegant manners of a gentleman. He died at Georgetown in November, 1827, at the age of forty-eight.

I hope I shall not be accused of wandering from my subject as announced in the title of this sketch. It seemed proper to dwell at some length on the career of three distinguished men whom we found part and parcel of the scholasticate in its two initial years. They all became later Superiors of the scholasticate, besides the distinction of having been respectively apostles of the cities of New York, Boston and Baltimore. It is curious to remark also that Father Molyneux, the first Superior of the scholasticate, had been previously an apostle of another great city of our Province; for he had been pastor of St. Joseph's and St. Mary's Churches in Philadelphia during the Revolutionary war.

Georgetown continued until 1820 to be the home of studies for philosophy and theology for Ours. There were few scholastics studying, and their time was taken also by the duties of teachers or prefects in the college.

Some idea of the scholasticate at this time may be gathered from a letter of Father Charles Van Quickenborne, written at Georgetown soon after his arrival there, and published a few years ago in the LETTERS.[8] He is the same who was Superior of the little band that went a few years later to found the Missouri Mission. We give an extract from it:—

[8] Vol. xxx. p. 85.

GEORGETOWN, 16 Januarii, 1818.

Reverende in Christo Pater,

P. C.

. . . . . Locus ergo ubi dego vocatur Georgetown. Hic Societas collegium habet pro nostris, ubi sunt 14 scholastici in primo anno philosophiæ, et convictum pro studiosa juventute, ubi sunt circiter 100 convictuales. Georgetown est parva civitas, distans tantum semileuca Washington, urbe capitali Statuum Unitorum: locus melior pro sanitate eligi non potuit. Omnes mirandum in modum in sua vocatione lætantes, magno cum fervore et fratrum ædificatione novitiatus exercitia obeunt. Numerus novitiorum simul cum fratribus adjutoribus ascendit usque ad 25: duo tantum sacerdotes sunt. Inter hos carissimos mihi vivere licet: et cum inter ipsos versor, facile mihi videor videre Aloysios, Stanislaos, Bergmannos in domibus Romanis. Sum etenim in medio fratrum, quorum rara modestia mirum in modum ad pietatem allicit, quorum in pietate fervor est tantus, tanta in regulis servandis accuratio, tanta ad invicem præveniens caritas, ut maximum Dei beneficium reputare quisque debeat, si possit in tali consortio vivere. Facile igitur intelligit R.V. quanto gaudio fuerim perfusus, hæc cernens. Nec minori animi lætitia fui affectus, perspiciens paternam Superiorum sollicitudinem ut, disciplina religiosa accurate ex instituto observata, suis qui extra domum in missionibus versantur, de mediis spiritualibus Societati propriis provideatur. Quod profecto non minimum est Societatis nostræ beneficium. . . .

Father Molyneux before his death named Father Charles Neale as Superior of the Mission. Father John Grassi from Italy was his successor during the years 1812–1817; and when he was called back to Europe in 1817, not to return to the United States, his departure was considered a serious loss to the Mission of Maryland, as he seems to have possessed all the qualities of an excellent superior. Rev. J. M. Finotti in a published book of his, says of Father Grassi, whom he knew, that he was endowed with extraordinary qualities of heart and mind, and relates that the encomium was made of him that "Nature had made him and then broke the mould."

NOTE.—Father Finotti also says he heard from Father Grassi's own lips in Rome a fact regarding Father John McElroy, who in his earliest years in the Society was a lay brother. After Father Grassi became Superior at Georgetown, he remarked how well Brother McElroy conversed; and at length he one day told him to stand up on the porch of the old South building and give a sermon extempore on a subject named. The Brother obeyed, and the result was a command to study for the priesthood: he was ordained priest in May, 1817, by Archbishop Neale, whom he had had as a confessor before entering the Society, and through whom he had received his vocation.

FATHER PETER KENNY.

Father Anthony Kohlmann succeeded Father Grassi as Superior of the Mission. In September, 1819, Father Peter Kenny arrived from Ireland as Visitor; his advent was a great blessing of Providence to our embryo Province. The new English Menology of Ours calls him the foundation stone of the restored Society in Ireland, and one of the most distinguished Irish Jesuits; and it describes him as a man of great zeal, humility, devotedness and self-abnegation. He was also most learned and eloquent, and was prudent, considerate, and broad-minded. In 1814 he had established Clongowes Wood College, which, in 1818, had 220 students within its walls. After his return to Ireland from our midst, he was Superior of the Irish Mission, and when it was made a Vice-Province in 1829, he became its first Vice-Provincial. He possessed the true spirit of the Society and the strongest attachment to it. Writing to Ireland from Georgetown the month after his arrival, he expresses perfect indifference as to staying in the United States or returning to Ireland —whatever his Superiors should wish; though naturally his heart would be in his native land, where all his associations were. Great Superior though he was, he cared not for the prestige of authority. He writes to Father McElroy from Tullabeg in June, 1822: "It would be a great relief to my mind were I now in a quiet mission in the United States. But I dread colleges and the government of any ecclesiastic (*ab omni malo libera nos Domine*)." The Province's kind remembrance of him is found in the portrait which remains in the refectory at Georgetown College—a correct likeness of him, I have been told. He became much interested in the Maryland Mission, championed our interests with Father General, and when he was obliged to leave us for the last time, to return to the Emerald Isle, he had great hopes for the future of the Province. When Bishops Carroll and Neale, in their letter of May 25, 1803, asked Father Gruber, the General in Russia, to readmit into the Society the ex-Jesuits of Maryland, adding that the property of the Society had been preserved and could support thirty religious,—they said also in a spirit of modesty and self-denial, that the Fathers here were not capable of organizing the Society again, and they asked that a Superior would be sent from abroad. How indeed could it be otherwise with the Fathers here? The machinations of the evil powers of this world to suppress the Society had done their work

well through more than thirty years. Then the fierce war of the Revolution lasted for years and cut off communication with Europe. And this country, besides being in its infancy as a nation, was not a Catholic country. The two Bishops had written: "We have been so much employed in ministries foreign to our Institute; we are so inexperienced in government; the want of books, even of the Constitutions and decrees of the Congregations, is so flagrant, that you cannot find one Jesuit among us sufficiently qualified by health and strength, as well as other requisites, to fulfil the duties of Superior. It would seem then most expedient to send here some Father from those around you. He must know your intentions thoroughly, and be prudent enough to undertake nothing precipitately before he has studied the government, laws and spirit of this Republic, and the manners of the people." After the Restoration it is probable that the Fathers themselves also, conscious of their insufficiency, made requests that others should be sent from Europe, well trained in the life and work of the Society. After Father Kenny's arrival complaints were made to him that these requests had not been acceded to; and he seems to have sympathized with these complaints, as he sent them to Rome. In his report regarding Maryland to the General Congregation held in Rome in 1820, he thus sums up the complaints of the Fathers here: "Petivimus," dicebant, "Jesuitas doctos, et accepimus monachos indoctos; opus erat operariis strenuis et laboriosis—mittuntur senes et infirmi."

Father Kenny remained about a year on his first visit. A Father, a Consultor of the Mission, writing to him from Newtown, St. Mary's Co., Maryland, July 27, 1820, addresses him as on the eve of closing his Visitation, and says: "I am sure, and I feel consoled at the thought, that the measures adopted by your paternity to regulate our little Society in this country, have been approved by all of Ours. They will long cherish the recollection of your prudent and energetic endeavors to introduce peace and harmony among them."

In the summer of 1820 he sent a number of our scholastics to Rome, to pursue their higher studies, and probably to make the third year of probation; among them were Thomas Mulledy, William McSherry, James Ryder, and George Fenwick, the younger brother of the Bishop. They had not to go far from Georgetown to embark on a sailing vessel for their voyage across the ocean; curious as it seems to us now, they sailed from

the little city of Alexandria. Mr. George Fenwick was an accomplished musician, with a rich and melodious voice, and during the voyage delighted the passengers by his singing, especially of the "Star-Spangled Banner." I have heard that a prominent American gentleman on board was so impressed by the party of young Jesuits and their charming vocalist, that he made mention of them afterward in a printed book—though I could not learn what was the book. They were absent eight or nine years, and were employed in teaching in Italy, after their studies.

An influential Father here, from the continent of Europe, wrote to a prominent Father in Rome that the American youth there were the *spes et columnæ futuræ*, adding a request to his Reverence, to whom he wrote: "*caveat ne retineant spiritum republicanorum.*" Father Kenny in Ireland heard of this slur on our Republic, and wrote to Father McElroy in June, 1822: "Do not say how I have learned this. Was this not extremely imprudent? If they are to have any opinion on politics, why should it not be in favor of their native government? Those who fled from absolute tyranny in Europe should be the last to complain of the spirit of a government which gives fair and equal advantages to the Catholic Religion." It was true that the youth sent to Rome were our hope and future pillars; Fathers Ryder, McSherry, and T. Mulledy became each Provincial and Rector, and Father George Fenwick a distinguished Professor of Rhetoric and Prefect of Studies. Father Ryder became afterward the silver-tongued orator, recognized as one of the first pulpit orators of the country in his lifetime. A highly educated lady, who had heard Webster, Clay, and Calhoun, said to me once, that she thought Father Ryder superior to them, and would listen to him in preference to any of them. I have heard that, fifty years ago or more, when he preached in New York on some doctrinal subject, for instance, Transubstantiation, the "New York Herald" would surrender its first page for a report of the sermon. In a letter written by Father Stephen Dubuisson about 1841 (See W. LETTERS, 1884) he says: "Father Ryder is at present giving Sunday evening sermons at the new church of St. Matthew in Washington. Crowds flock to hear him, amongst others the President. His winning address and true eloquence are praised by every one."

Father Kenny writes from Frederick, May 31, 1820, to Father Grassi in Rome: "The house at Washington is

to be made, at least for some years, a house of studies, which will draw our scholastics from the intercourse with the secular scholars, which is prejudicial to them. The theologians will go there and, I hope, Father Superior and Father Rantzau. Thus they may occasionally help Mr. Matthews and secure that house and mission for the Society." St. Patrick's Church, adjoining our College in Washington, had been given to the Society by Archbishop Neale; but it was entrusted temporarily to Rev. Wm. Matthews, a secular priest and friend of Ours, as we had not priests enough of the Society to attend to all our missions. He lived until 1854, when he was eighty-four years of age, remaining pastor until his death; and then the church did not return to the Society. In the meantime, however, St. Aloysius' Church had been built by Ours nearer the Capitol.

PIUS X.—RELATIONS WITH THE SOCIETY AND TRAITS OF CHARACTER.

A Letter from Father Chandlery.

Collegio Germanico, Rome,
Oct. 28, 1903.

Rev. and Dear Father,

P. C.

I venture to send you a few more particulars I have gathered about his Holiness, from which you can select for publication in The Letters if you think fit, what seems most likely to interest Ours.

I. Pope Pius X's relations with the Society.

1) As *Bishop of Mantua.* He was most friendly to our Fathers at Mantua and chose Father Salgari as his confessor. On his promotion to the Patriarchate of Venice, he begged Father Provincial to allow Father Salgari to accompany him; and he remained under his spiritual direction up to the time of his election to the Papacy.

At Mantua it was the Bishop's custom to distribute alms to the poor with his own hands at the door of our residence, Brother Tacchini, who died about four years ago, assisting him on these occasions. In his enthusiastic admiration of the Bishop's goodness and charity, the Brother one day exclaimed at recreation: "That Bishop will certainly be Pope: and what a splendid robe he will

then make for the Church," a playful allusion to the Bishop's name, *Sarto*. This reached his Lordship's ears, and he laughed heartily.

2) As *Cardinal Patriarch of Venice*. He came frequently to our house, and was as much at home with Ours, as if he had been one of the community. He chatted freely with the lay Brothers, and had a smile and a kind word for everyone. One of his first acts, after his elevation to St. Peter's Chair, was to write an *autograph* letter to the Provincial, Father Rossi, thanking him and the Fathers of Venice for all the favours and acts of kindness he had received from them, and recommending himself to their prayers; at the same time sending his *affectionate* Apostolic Benediction. (con speciale affetto.)

II. As Pope.

a) Great was the joy of all of Ours at Venice on hearing of Cardinal Sarto's promotion to the Papacy. The words on every one's lips were: "The Society will have in him a true friend."

b) *First Audience granted to Rev. Father General and the Fathers Assistant.*

Soon after our return from Castel Gandolfo in the middle of September, Rev. Father General asked for an audience, which was granted on the evening of Sept. 22d.

His Paternity was accompanied by the five Assistants and Father Secretary. Father General was at once admitted into the Pope's private apartment, and His Holiness made him sit down by his side, dispensing with all ceremony, in marked contrast with the late Pope's rigid gravity and dignity. They conversed together for about an hour, the Assistants and Secretary waiting in the antecamera. Then the bell rang, and the Assistants and Secretary were introduced, the Pope standing to receive them, and offering his hand to each to kiss. He apologised for keeping them waiting so long, saying: "I have been victimizing Father General all this while."

All were greatly struck by his noble appearance, and charmed by his winning manner, his humility and simplicity. One Fr. Assistant said to me: "He made me feel quite at home at once: one could talk to him as freely as if he were only a simple parish priest." Another remarked: "He looks much younger than he appears in

the later photographs, seems about fifty years of age and is full of life."

c) *Second Audience granted to Very Rev. Father General* on the evening of Oct. 13.

The Pope sent by messenger an *autograph* letter to His Paternity, requesting him to come to the Vatican at six P. M. It was my privilege to accompany His Paternity, and after the private audience, during which I conversed with one of the Pope's chamberlains, Father General asked the Pope to allow him to introduce me; so I was at once admitted into His Holiness' private study, and fell on my knees before Christ's Vicar, who was standing in front of his chair. I kissed his feet, his hand and ring and he then bade me rise, "Su, Su," i. e. "Get up." Father General said that I had come to ask for a special blessing for all the Fathers and Brothers of the English Province. The Pope answered: "*Si, Si,*" i. e. "Yes, Yes. I bless them with all my heart, both the Fathers and Brothers in England and those in the foreign missions, and I wish them every spiritual grace and consolation, as also all the temporal helps they require to do God's work, for besides spiritual succour, we need temporal means as well." I ventured to look up for a moment, and was much struck by the Holy Father's appearance, his handsome features and most winning smile. He grasped my hand as I again kissed his ring, and then, with a fresh blessing, bade Father General and myself good bye. His manner is charming, and most fatherly, without the least affectation of dignity, he has the secret of winning the hearts of all who are privileged to speak to him.

d) *His present to his former confessor, Father Salgari.*

On October 14, good Father Salgari, Spiritual Father at our residence in Venice, celebrated the fiftieth year of his entrance into the Society. On the eve of the glad event a rich chalice and a valuable book on Holy Scripture came from Rome, with an autograph letter from the Pope, sending his congratulations, and saying that he had especially consecrated the chalice himself, that Father Salgari might use it for the first time on the morning of his Jubilee day.

III. Some traits of Character.

1) *His charity.* The great composer Perosi, who lived with Cardinal Sarto five years at Venice, speaks of the

Pope's remarkable quickness of intelligence, which grasps the most difficult questions at once; also of his goodness of heart, which caused him to be idolized by the people of Mantua and Venice. "He was my ideal of a bishop," he says, "for he was always thinking about his people; and he was so charitable that he was in a chronic state of poverty. Whenever he came to Rome, he used to be obliged to borrow the money for the journey. I remember once he was presented with a magnificent gold watch; he kept it, I think, about a month, then pawned it, and bought a nickel watch for five francs, which he still uses."

Monsignor Pinchetti, Canon of St. Mary Major, who knew Cardinal Sarto when Bishop of Mantua, says: "Of incomparable goodness of heart, of generosity without bounds, Pius X. seems to have no object other than to make happy those who approach him, and to assuage the miseries he observes. He is so charitable as to leave himself without a *sou*. When made Cardinal he had not wherewith to buy the robes belonging to his high dignity. Certain gentlemen of Mantua, knowing how his finances stood, made him a present of what he needed to go to Rome to receive the hat."

Others say, that he seems to have holes in his hands, for nearly everything he receives goes to the poor. The other day a group of French pilgrims offered him a rich donation, a mass of gold coins. He thanked them from his heart and said: "This will gratify the hearts of the poor." Before that, he had given 100,000 francs (i. e. 20,000 dollars) to be distributed among the poor of Rome.

Instances were given in my previous letter of his extraordinary charity, his selling his horse and carriage to relieve the poor, his constantly pawning his episcopal ring for the same purpose, his giving away all the meat that was being prepared for his dinner to a poor person at the door, etc.

While walking in the Vatican gardens with his secretary, Mgr. Bressan, he noticed some poor labourers, who knelt to receive his blessing.

Turning to Mgr. Bressan he said: "Let us give an alms to these poor men. How much money have you?" They found they had seventy francs between them, and this sum the Pope gave to the men to divide among them.

His audiences are not merely for the rich and noble, but he gives public receptions to the poor and the little ones of Rome. Nearly every Sunday the faithful of two or three parishes, i. e. thousands of poor and working

people, are admitted into one of the courts of the Vatican, where the Pope comes to meet them, speaks a few consoling words, and preaches a short homily on the Gospel of the Sunday. He has a clear, rich voice, and not a word of his address is lost on the vast assembly. Hymns are sung and cheers raised, then strengthened and consoled by the Holy Father's blessing, the immense crowd leaves the Vatican exclaiming: "*Eviva Pio Decimo.* What a good Pope! What a good Father! He is a Saint! How clearly he spoke; we heard every word and understood everything. *Eviva il Santo Padre.*" The enthusiasm is spreading, and it is said that even Socialists are beginning to speak with admiration of the new Pope.

2) *His humility and simplicity.*

The declared enemy of all luxury, of a quasi monastic frugality, the new Pope's tastes are extremely simple. On several occasions he has betrayed a dislike for the regal honours paid him by the Swiss Guard, and sighed to a friend at having to endure continual genuflections on the part of his entourage. He dispenses with the services of the bearers of the Papal Sedan chair, saying that he prefers to walk. He requests also the Noble Guard not to follow him in his walks in the Vatican garden. One day they lost sight of him, and in great alarm searched everywhere for the missing Pope. After a long and fruitless search he was at length found sitting in his room, having entered the palace by a private door. He invites his secretary to dine with him, disregarding the Papal custom which decrees that when the Pope entertains on rare occasions distinguished guests, he must dine at a table apart, and be separated from their gaze by a light screen.

Some of these instances of his simplicity have appeared in the papers, but it is pleasant to repeat them here:

You may remember my telling you that, when promoted to the Patriarchate of Venice, he refused to use the magnificent gilded gondola belonging to his office, and would only use a simple boat with one rower. This boat is to be placed in the Museum of Venice, with an inscription relating the raising to the Pontifical Throne of the modest prelate.

The *cameriere* of his predecessor of Venice, Cardinal Agostini, offered to sell him an old, faded *Cappa magna* that had belonged to the deceased Prelate. Cardinal Sarto bought it and wore it, for the good reason that he had no money to purchase a new one.

The purple sash he had worn as a Bishop was unsuitable for a Cardinal. He sent it to be dyed crimson. The result was not a success, for the colour soon changed to gray with patches of white. "Never mind," said the Cardinal, "it only shows that I am a step nearer to the Papacy."

He has chosen as his Secretary of State Monsignor Merry del Val, who resembles the Pope in his goodness, charity, simplicity, and complete detachment from the goods of this world. A Belgian Count, who is an intimate friend of the Monsignore, said to me the other day in the Vatican, "God in His Providence over the Church has sent two Saints to the Vatican, the new Pope and the new Secretary of State."

Commendo me SS. Sacrificiis,
With sincere regards. Yours in Christ,
P. J. CHANDLERY, S. J.,
Secret. Substit. Assist^ae^ Angliæ.

RECEPTION AT WOODSTOCK TO CARDINAL GIBBONS ON HIS RETURN FROM THE CONCLAVE.

HIS ACCOUNT OF THE ELECTION OF PIUS X.

On his return from the election of Pius X, his Eminence Cardinal Gibbons graciously promised to visit Woodstock. His many occupations prevented him from carrying out this wish until Wednesday November, 4. This day he had passed at St. Charles Seminary for the patronal feast, and he drove over from there in the afternoon reaching Woodstock about four o'clock. His Eminence took supper with the Community, and during recreation which followed he spoke most freely and graciously with the Fathers about Rome, those of Ours he had met, and the Conclave. Indeed his *converzazione* was exceedingly interesting to us, for he who was on the spot could tell us better than anyone else just what occurred. Speaking about the Sovereign Pontiff he told us that the picture in The November "Messenger" is the very best he had seen; the one in our recrea-

tion room, which had been procured from Rome by Father Papi, is a true picture but does not quite give the expression. The Pope is not a tall man, but of medium size. His Eminence then spoke of the conclave. The Cardinals chose their rooms by lot. His number was 5, a low room about twenty feet by twelve and not at all comfortable. The voting took place in the Sistine Chapel, the Cardinals being arranged from right to left in order of their appointment around the walls of the chapel. Cardinal Gibbons was fourth among the Cardinal Priests. Cardinal Rampolla was next to him on his right. The ballots were about the size of an ordinary sheet of note paper. The upper end contained the voting Cardinal's name, the lower his number and motto. The Cardinal chose 34 as his number and "Emitte Spiritum tuum" as his motto. Both ends were folded twice and then sealed. In the middle was placed "Eligo in Summum Pontificem D.—," then a blank for the name. These ballots were then placed on the altar in a vessel about double the size of a large ciborium. Each day three cardinals were elected to be *scrutatores*, and stood at the altar. They showed to the cardinals, as they were about to deposit their votes, a printed form on which were written the words that each one chose him whom he deemed fitted to be Sovereign Pontiff. After all the ballots were deposited in the urn, the *scrutatores* took it and came to the table, which was in the middle of the chapel and on which was another large urn or ciborium, into which the votes were turned, then this urn was covered and shaken. The votes were straightway put into the first urn and taken out and first counted aloud, then the names were read—Rampolla, etc., after the presiding cardinal had shown them to the two others. The other cardinals as well as the three *scrutatores* kept tally on printed lists which were before them. After this three others previously elected, gave out the votes summarily; thus, C. Rampolla 29, C. Gotti, so many, etc. Thus much for the voting.

As Cardinal Rampolla seemed to be receiving more and more votes and it looked as if his chances were getting brighter, Cardinal Gibbons turned and congratulated him. At the next session Cardinal Puczyna rose and took out a paper and read from it. Cardinal Gibbons said he could not understand what he was saying, nor could Cardinal Rampolla who turned to Cardinal Gibbons and said,

"Che dice?"

The Cardinal answered "I cannot follow him, but I caught your name."

Cardinal Puczyna was asked to take a more favorable position for being heard. Though understood better than at first, it was not possible to catch all he said. Upon this Cardinal Cavaganis, who has a clear, loud voice, was asked to read the paper. As he was heard very well the cardinals took in the whole meaning of the paper.—In the name of his Imperial Majesty of Austria a protest was made against the election of Cardinal Rampolla. During this time Cardinal Rampolla seemed much perturbed; Cardinal Gibbons watched him and observed that his face, which is naturally pale, became somewhat darker. Cardinal Rampolla rose and protested against the interference of any secular power in the liberty with their choice of a Ruler for the Church of God. For his own part he was perfectly satisfied to live his life in the privacy of an ordinary Cardinal. After a few minutes Cardinal Oreglia also protested, as did likewise the next morning Cardinal Perraud, and at greater length. At the following session Cardinal Rampolla received thirty votes. This protest may possibly have exercised some moral influence, as it was understood that Germany and possibly also Italy supported Austria. These were the only speeches made in the Conclave.

It was now half-past seven and time for the reception in the library so we adjourned there. After an overture by the orchestra, Mr. Joseph Mulry addressed the Cardinal. Speaking of the honor we felt in having him as our guest, of our attachment to Rome and of the death of Leo he continued:—

It was your sacred privilege to assist in the conclave that elected the successor to this great-souled Pontiff. That was an historic conclave, and your part, your Eminence, was historic. There were united the maturity and wisdom of the old world with the youth and power and tremendous possibilities of the new. For the first time in the world's history an American Cardinal sat among the Princes of God's Church charged with the sublime responsibility of choosing the Vicar of Jesus Christ, and handing over to him the most momentous stewardship which can be entrusted to man. Are we far from right in thinking that this unique distinction was the crowning honor in your long life of honors?

At that gathering you represented the youngest and strongest daughter of the Church. Your voice in that conclave was the echo of 15,000,000 Catholics, from a land where less than a century ago there were not 200,000 of our faith. Your vote was the judgment of over 13,000 priests and almost

100 bishops, where less than a century ago there were but 85 priests and one bishop. You were the representative of more human souls than any other Cardinal that graced the Vatican. You were the spokesman for the Church in America that with giant strides has grown from a few timorous, persecuted souls to a nation almost of fearless, honored Catholics; that of late years, under prudent hands, from a negligible quantity has become a power to be reckoned with, and to-day stands for all that is noblest and truest in our country.

What glorious destiny God in his eternal councils cherishes for us, no man knows! He may be building up in this western world a great people, a Catholic nation, to welcome in the coming years with open arms the brethren banished from European lands. All we know is that the finger of God is here.

Your Eminence, we speak thus from the fulness of our hearts. We are proud of our religion! Proud of our Church in America! proud too of him who represented all its vital interests at the late Conclave. No one else we feel could have unfolded so clearly all the problems social and religious that confront us, for no one is more fully conversant with Catholic opinion and aspirations, trials and successes. Honored and respected by those without the fold, loved and revered by those within, an American in birth and sympathy, a Roman in every thought and desire and heart-beat, who better could lay before our new guide and Pontiff the Church's condition in this western world?

These are the thoughts, your Eminence, that have been uppermost in our minds since the Conclave and we are glad of this opportunity to give them voice. Our constant prayer is that God will guide this infant Church and cause its influence to spread wider and deeper among the people and that He will lead our beloved Cardinal through unnumbered victories and successes, from dignity to dignity, into an honored old age.

Mr. Mulry's speech evidently impressed the Cardinal for he spoke of it with marked feeling at the end of the reception.

There followed a "Welcome" by the Glee Club and a violin solo and then a Poem entitled "Rome and our Guest" by Mr. Earls. The greater part of this poem has been re-produced in the "Georgetown College Journal." It closed by begging His Eminence to assure the Holy Father of our loyalty,—

Like to a mighty river, coursing free,
With many-mountained tribute to the sea,
O, thou will give his throne this constant greeting—
Our million-hearted loyalty.

The Cardinal then spoke.

We give the thought of His Eminence, who was much moved:—

"Though I was grateful for the reception given in Baltimore, my heart was more keenly touched by the words of your representatives to-night than by anything said there." Then telling us of Ours whom he met in Rome —Father General, whom he praised, Father Meyer and Father Brandi, who was the first to greet him on his arrival and was the only one he admitted before the Conclave—he spoke of the Conclave itself, which lasted from Friday night till Tuesday night. The heat was intense and the inner heat not less than the sun's. Ignis Ardens was certainly true of the days of the conclave. There were seven sessions. Cardinal Sarto received 5, 10, 21, 24, 27, 35, 50 votes; when he had received 21 votes he became much distressed; he rose up in his seat and said with great fervor: "Obtestor vos EE. PP. ut nominis mei omnino obliviscamini" and other words to like effect. The next day when he received 27 votes he was alarmed and begged the cardinals with great intensity and earnestness not to impose this charge upon him, finishing his appeal with the words "I cannot, I will not accept a burden I cannot bear." His countenance was suffused with emotion as he sat down. I turned, said His Eminence, to Cardinal Rampolla and asked "What did you understand him to say?" He answered, "He absolutely refuses to accept." Cardinal Gibbons continued. Solitary and alone I went to my room communing with myself, not knowing what to do, for it looked as if the conclave would be protracted. That afternoon one of the cardinals went to Cardinal Sarto and implored him to accept what was evidently the wish of the majority. At last he yielded and at the following session one of the Cardinals announced that His Eminence Cardinal Sarto would accept if elected. At that scrutiny he received 35 votes and all left happy, like boys out of school; for they felt the end was near.

The next day, he received 50 out of the 62 votes cast. When this ballot was taken the cardinals all approached and formed a circle around Cardinal Sarto who was down in the left hand corner of the room. He was formally told of his election and was asked if he accepted. He bowed his head and said,

"Accipio."

"Quo nomine vocaberis?" After a brief pause he answered:

"Quoniam sæculo elapso Pontifices, qui nomine Pii gavisi sunt, vere fidei confessores erant parati ad eam defendendam, etiam usque ad sanguinis profusionem, sumo nomen Pii X." and then he fainted away.

The Cardinal then went on to speak of the Holy Father's great humility, kindness and charity. He referred to Mr. Mulry's speech and praised his sentiments of love of our country and with real animation and great feeling spoke of the difference between the respect shown the clergy and religion here and abroad. He added, it would be impossible to return after having seen what clerics suffer abroad without thanking God for the freedom of our land. Referring again to Mr. Mulry's speech on the increase of the faith, he said it was due to our Fathers, without whom there would have been no Catholicity. To their self-sacrifice Maryland Catholicity owes its growth and strength and on us their brethren it is incumbent to carry on the good work by our self-sacrifice and great personal sanctity.

SPOKANE—GONZAGA COLLEGE AND SCHOLASTICATE.

WITH MISSION WORK AMONG THE CHINESE AND INDIANS.

A Letter from a Scholastic.

SPOKANE, WASHINGTON, Oct. 18, 1903.

REV. AND DEAR FATHER,

P. C.

GONZAGA COLLEGE.

This promises to be a year memorable in the annals of Gonzaga. On October 1 we counted 154 boarders and 123 day scholars, against 108 boarders and 112 day scholars of the same date last year. Catholic education is decidedly making headway even among our shifting, money-making, Western population, notwithstanding the keen competition of public institutions and the sad indifference of many Catholics.

The saying that man proposes and God disposes, has been verified in the case of Gonzaga. Occasions, in which the college had intentionally been ignored, served to bring it more before the general public. Thus it had been arranged, that, on his visit to Spokane, President Roosevelt should do no more than bestow a fleeting smile on our students and the Catholic children, gathered in front of the college, while he was to address the public school children, assembled in one of the city parks. Newspapers, printed before the President's arrival, even gave a detailed account of the performance, as it should have taken place, had the unexpected not happened. For on the driver's unwillingness to stop in front of Gonzaga, the President himself rose up, touched the lines, and the carriage was brought to a stand. Father Rector, escorted by the officers of the cadets, presented an address of welcome, the President thanked him and all present for the cordial reception, spoke a few words of appreciation of the Fathers' sincere devotion, and of encouragement to the students. The sign for resuming the march was given, the cadets saluted their Chief, the crowd cheered and applauded, and the President passed on, soon to bestow upon the public school children that kind smile, that had been destined for us,—to the annoyance of school ma'ams and preachers. The children and teachers had our sympathy; the devout Brethren wanted none. Their disappointment found relief in something more manly, when they called patriotic blessing upon the devoted heads of the reception-committee, for that most unpardonable of all mismanagements.

In the subsequent military parade, our cadets made a very creditable showing, comparison with cadets of rival institutions proved rather in favor of our boys.

The gracious notice of the college by the Head of our Republic, attracted the attention of many parents, while the cadets and a high standard in athletics were no small inducement for the boys. I may here remark that athletics have till now been kept within that right limit, where they are a help and not a hindrance to serious study. Travelling, in order to meet outside teams, though a great temptation for students, has been successfully discountenanced, and the faculty may well be congratulated on having taken so firm a stand in that matter.

The steady growth of preceding years and the present remarkable increase have proved beyond doubt the need of more extensive buildings. Consequently an addition fully as large as the present college is being erected.

Five years ago, while the new Gonzaga was under construction, not even the most sanguine could have anticipated such rapid developments, while many feared we should for the next decade have an empty house. To-day we are at a loss to find available space,—study halls, dormitories, classrooms, all are too small.

Besides the addition proper, an up-to-date gymnasium with plunge bath, showerbaths, and the best modern conveniences is well under construction. The college hall has also been re-plastered and is soon to be decorated by Brother Carignano, whose artistic brush has enriched most of our Rocky Mountain churches and chapels with devotional pieces of art. Our church in Missoula has especially been pronounced the "Gem of Churches" between St. Paul, Min. and San Francisco; all due to the unpretentious and untiring work of the good Brother.

The various college Sodalities and Societies have been organized, and contribute not a little to the fine spirit and solid piety, that are noticeable among the students.

SCHOLASTICATE.

Our Scholasticate numbers ten Theologians (Short Course only), and thirty-two Philosophers. Father Michael Meyer lectures on Dogma, and Father Sanctus Filippi fills the chair of Moral. Father J. Chianale teaches seventeen Third Year Philosophers and Father H. Goller has fifteen Second Year men. We have no First Year this time. Father J. B. Moskopp has Physics and Chemistry, Mr. Purcell, S. J. Higher Mathematics, Astronomy and Geology. Father Crimont, our Rector, is Prefect of Studies for Ours, and Father H. Goller is Prefect both of Studies and of Discipline for the collegiate department. Schiffini is followed all through Philosophy, while Hurter and Sabetti divide the Theologians' attention. Father J. Cataldo, after having directed the tender consciences of Alaska gold-seekers, has come to guide our community up the steep paths of perfection. His golden jubilee had been duly celebrated last year by his many Cape Nome friends, but our Community could not allow itself to be outdone by men of the world! A new celebration was arranged to commemorate the fifty years spent in religious life, most of them devoted to the Red Man, and the Nez Percé tribe in particular. Even to-day these Indians swear by the Gospel of Kanshin (Broken-Leg, the Father's Indian name). Father F. Dillon is superintending the erection of the new buildings. Father George Kugler replaces Father Van der Pol as

Procurator of the college, and Father Cocchi is Minister. Father Van der Pol has taken Father Cataldo's place at Cape Nome.

CHINESE CONVERTS.

It may be of interest to notice here the working of divine grace, that for well-nigh a year, has been going on within the walls of the college. We have a little band of Chinese catechumens and neophytes.

Two Chinamen, under the supervision of our Brothers, do all our cooking. The head cook is one of those upright, manly characters, that are sometimes met with, where least expected. Mr. A. Dinand, S. J., one of our third year Philosophers, gained some influence over him. Finding him well disposed, he invited him to church, explained the general outlines of the Catholic religion, showed the absurdity of paganism and the falsity of Protestantism. His words fell not upon barren ground, for the poor man soon asked to be more fully instructed in the Catholic teaching; he became a faithful church-goer and even induced friends to accompany him. This lasted for some months, no one but Mr. Dinand paying much attention to the fact. At last our pagan asked for baptism. Now came our difficulty! Is the man sincere? What of his faith, if for it he had to become an outcast among his people? Would he keep his faith, if he should lose his place at the college?

He was put on trial, and given to understand what difficulties awaited him, should he become a Catholic. "His countrymen he feared not," he said;—and he had already shown it by laying aside of his own accord Chinese customs, and becoming thoroughly American in dress and manners. The reward of his sincerity and perseverance came at last, when, on Easter Sunday, his soul was regenerated in the baptismal waters. The sacred function took place in our domestic chapel, before a few scholastics; exterior pomp there was none, but Joseph did not miss it. His fondest desire had been fulfilled and he went back to his kitchen happy and contented. As he was well instructed and showed himself intelligent, he was soon after admitted to his first Holy Communion and to Confirmation.

A Protestant, working for the college, thought our neophyte would be an easy victim, and consequently taxed him with devotion to our Blessed Lady.

"Joe," he said, "you honor the Virgin?"

"Yes," was the reply.

"You are foolish," said the Protestant, "the Virgin is no better than any other woman."

"Oh, you no savez," said Joe. "You love your mother?"

"Of course," answered the fun-seeker.

"Well,—me say your mother no good, you get mad; me say your mother good, you like me, because me honor your mother. Me love Jesus, but Jesus not love me, if me no love his mother. The Blessed Virgin his mother, therefore me like her. Savez!"

Our Protestant tried to cover his defeat by telling Joe that the Fathers had stuffed that into his head.

"You no see that?" said Joe, laughing, "me no ask Father for that, me understand that heap well."

Joe now became an apostle among his countrymen. He brought to the college the richest and most influential Chinaman in town, introduced him to several Fathers, and left him deeply impressed with the Fathers' extraordinary learning. Next he brought his companion for instruction, then others, till now he has ten of them. That they are earnest will appear from a few facts. One, who works in a laundry, hired a man for over two weeks to do his work, while he stayed around the college to receive instruction, whenever Joe would have a spare moment. Another works out of town, and has to travel miles after his day's work, to be in time for the night instruction. The change of Status now came and their zealous instructor was called to exercise his zeal in an Indian school. But the good work is progressing under the devoted care of Mr. A. Fletcher, S. J. one of our Theologians.

We have been puzzled to know what brings these poor people to us. It can be no mercenary motive. For they expect no material help from the college, nor from the Catholic population. Catholics in Spokane are not so influential, that their patronage would be worth looking for; that of non-Catholics at any rate would be financially preferable. To this must be added that Catholics at large, and ourselves included, have, if anything, shown themselves cautious, even diffident, in this matter; while the sects have carried on an active propaganda. They have Sunday schools, in which young ladies impart to the Celestials a knowledge of English as well as of religion. The meeting house is attractive, the instruction doubly agreeable;—and yet these men come to us, where no enticements are offered them,—some make real sacrifices to be instructed!

Is it not that the *sanguis martyrum* of so many of their countrymen is pleading at the throne of the Almighty for the souls of their blinded brethren?

INDIAN MISSIONS

About our Indian Missions there is no startling news to impart. The days when whole tribes came over to the Black Gown are unknown in the Rocky Mountain history. It has always taken hard work and long suffering before a tribe was converted and this is the case to-day more than ever. With the old people, if pagan, nothing can be done. Besides their own catalogue of vices, they have acquired a deplorable proficiency in the white man's shortcomings, so that nothing less than a miracle of grace is able to break the twofold chain of their voluntary bondage. Our whole hope, therefore, rests in the children. If we succeed in keeping the little ones in our schools, we shall have Catholic Indians; do away with our schools and you may as well close the missions.

In the tribes, converted before the arrival of white men, the outlook is somewhat more encouraging. The old generation at least is pious without human respect, loyal to the Black Gown's teaching, fervent as the early Christians must have been. But among the younger generation the white man's demoralizing example has wrought its havoc, to counteract which, all the energy of our Fathers is required.

A departure of some consequence has occurred in our Indian schools. Our scholastics are being gradually withdrawn from that laborious but also meritorious field, not that love for Mission work is dying out among the younger generation, but because more help is needed in the colleges. Father de la Motte, on his visit to Europe, obtained eight French Brothers of the Institute for Christian Instruction. This congregation was founded by the abbé Jean-Marie Robert de la Mennais, a saintly priest, whose cause has been introduced at Rome,—he is a brother of the famous but unfortunate Felicité de la Mennais. The congregation put its subjects at the disposal of pastors to take charge of their parish school. Till now they are in charge of two of our schools, being subject to the Superior of the respective Missions, living in our house with us, but forming a separate community. Ten more have arrived from France, and are now following a special course of English at St. Ignatius Mission, Mont., preparatory to taking up work among the children.

May God's blessing rest on the undertaking for the welfare of the Indians, for the good of our holy religion and for the greater glory of God!

MEXICO—OUR COLLEGES, RESIDENCES AND MISSIONS.

A Letter from Joseph M. Estrada, S. J.[1]

ST. LOUIS UNIVERSITY,
ST. LOUIS, MO., Dec. 6, 1903.

REV. AND DEAR FATHER,
P. C.

You have kindly invited me to send some items about our Mexican Province and I am quite ready to comply with your wishes in this respect, but I hardly know what would be interesting to you. Besides I have not many particulars, and some letters for which I was waiting have not come yet and I am afraid they will not come at all. So that, dear Father, in answer to your kind request of Oct. 27 I will follow one by one your questions, and I will write something about them from my own stock of knowledge and from the little news I succeeded in getting from home.

The greatest event of this year in our Province was the notable transfer of the Novitiate.

In the stormy days of the last part of the 19th century when the Free-masons had acquired the upper hand in the Government of Mexico, and the Religious Orders were compelled to withdraw from the Republic, our Fathers found shelter in a hidden and distant country place called St. Simon. Three brothers of a very rich family, Messrs Arcadio, Nicolás and Francisco Dávalos, occupants and owners of very extensive lands in the Southern State of Michoacán, offered their house at St. Simon to the Superiors of the Province as a transitory place of refuge for the Novices.

The kind offer was willingly accepted by the Provincial, Rev. Fr. Joseph Alzola, and a few Novices were removed from Tepozotlán to St. Simon. For many years everything went on smoothly, but troubles came after the death of the oldest brothers, when their numerous families began to quarrel about the property and the lands. In consequence the youngest brother, Don Francisco, per-

[1] Mr. Estrada is a scholastic of the Mexican Province at present studying theology in our scholasticate at St. Louis.—*Editor W. L.*

haps the greatest friend of the Society among the three, had to leave St. Simon, although he could hardly bear to be far away from his dear old Novitiate. The quarrels concerning the property continued among his brothers' families, and the Superiors of the Province were not sure enough about the future possession of the house. So Don Francisco earnestly entreated Rev. Father Ipiña to transfer the Novitiate to El Llano, another country place which he possessed and in which he was living. He gave us there extensive grounds and promised to help us to build a new house according to our plans. The Superiors accepted and the Novitiate which had been in St. Simon for more than twenty years began in the month of June a new epoch in its existence. The house, of El Llano is not finished yet. The most of it, on account of the earthquakes, is of one storey. The kitchen, refectory, recreation rooms, dormitories, class-halls, chapel, rooms for exercitants, the officials of the house, are on the ground floor. There are about forty acres attached to the house and surrounded with a terra cotta wall. Close by stands also a large Church for the people of the *hacienda*. When the Novices arrived, the new building was scarcely begun, but Mr Dávalos gave us his own house and he, the kind benefactor, went meanwhile with his family to live in three very small rooms in his stable—so great is the love which he has for the Society—but afterward when the Superior had arrived, he obliged Mr. Dávalos to return immediately and occupy at least some part of the house. The Novices then used for some days the rooms in the stable.

Now I will try to give you an insight into our College work.

The Colleges in the Province of Mexico number only three, and each one has boarders, half-boarders and day-scholars. That of San Juán Nepomuceno is the nearest to this country, being situated in the State of Coahuila. It was founded in 1879 by Bishop Verea of Linares and is one of the oldest and most renowned centres of instruction in the frontier States of the Mexican Republic. Situated on the gentle slope of a hill, the College stands in one of the best parts of the town of Saltillo. The mild climate which it enjoys and the invigorating breezes which always blow around it make it one of the healthiest spots in the State. To this is due the fact that very few boys become sick there; on the contrary, those who have been educated there are remarkable for health and vigor.

Attached to the College there is a meteorological

observatory which is the centre of the thermometric network extending over the State of Coahuila. In this active telegraphic correspondence the central magnetic observatory of Mexico takes part. Its help has also been sought after by national publications of widest circulation and all apply to it that look for the truth about the climatology of this State.

The boarders in this College generally number 120 to 140; the day-scholars about the same; the former this year are 120, and as a rule come from the Northern States of the Republic. The spirit of piety that reigns among them deserves special mention. Many are weekly communicants; and even some of the members of the Sodality of the Blessed Virgin, besides faithfully keeping their rules, rise before the appointed time to make an hour's meditation.

In the month of May a kind of renewal of the spiritual life takes place. Each one takes on himself certain mortifications and it is consoling to see what generosity they show in decorating the altar of the Blessed Virgin, using for this purpose whatever money their parents may have given them for private expenses. On these occasions the different divisions vie with each other in the work of honoring Our Lady with more pomp and better conduct.

The retreat which is given yearly as a preparation for the Paschal Communion produces surprising results, and those who have behaved well until then are usually granted the privilege of making it for eight days. Those to whom this favor is granted consider it the greatest recompense of their College career, and among these are some whom God has called to the Society.

Besides, there is a Catechism centre established in our Church. Here the College sodalists teach the Christian doctrine to the poor children who come every Sunday in large numbers, and in this way they become accustomed from their boyhood to know the needs of the working class.

The old students still keep up their affection for the College, and in general it may be said of them that the seed planted in their hearts has produced and still produces good fruit; the testimony of the Most Rev. Zambrano, first Bishop of the recently founded diocese of Coahuila, may be referred to as a proof of this. In his pastoral visits he was surprised at finding in the remotest regions of his diocese many very good Catholics among the landholders, and asking them where they had been educated,

was almost invariably told that they were all pupils of our College at Saltillo.

This year in July the College celebrated its silver jubilee. The exercises of the celebration began on the 23d with a solemn requiem Mass for the deceased students. On the 24th a solemn Mass of thanksgiving was celebrated. On the following day the alumni banquet was held in the new refectory and a distinguished gathering of friends took dinner. In the evening the formal academic exercises of the jubilee were attended by a large and select audience. Mr. Trinidad Sánchez Santos, an old student of Ours, delivered an address, alluding to Jesuit education and congratulating our College upon its well deserved growth and prosperity. In the evening of the last day, the 26th, the students presented a magnificent play; after which the annual commencement took place, and with this performance the celebration came to an end.

The College of San Francisco de Borja in Mexico City was founded only eight years ago under many and great difficulties. The first year Latin was taught and our Ratio Studiorum followed, but soon we had to give it up on account of the Government laws. According to these laws the regular courses of undergraduate studies must be made in ten years in the following manner: the first four are, we may say, for preparatory classes; the next two for the academic course, and the last four for the collegiate course. No studies whatsoever are legally valid if not made in Government schools or at least in those private ones which accept completely the supervision of the Government, and follow fully and closely its various programs of studies. Besides at the end of each course, in the four collegiate years all the boys have to pass a difficult half-hour examination in each branch, and our boys are very much handicapped in these examinations. There are three examiners and they give one of the following notes: *bad*, *mediocre*, *good*, *very good* *perfect*. A boy from our College in order to succeed must get three notes above mediocrity, whereas a public school boy will pass if he receives two notes marked *mediocre* and one marked *bad*.

The courses are very difficult, Mathematics, Physics, Chemistry, Astronomy, Geology, Zoology and languages (Spanish, English and French) being the chief branches in every course. Many of the text-books are large, and written either in English or French; for instance, the text-book in Astronomy is Tisserand, a French book of

400 pages. Calvet is the text for Botany. Strati for Chemistry. Milne-Edwards with notes for Zoology, and so forth.

Yet in spite of all these difficulties and the rigor with which the Government boards proceed, the examinations so far have been a splendid success. Many examiners bestow often the highest possible praise on the College and the successful and brilliant examinations of our boys.

I have with me the examination records of the last four years during which I was there. They give a good idea of the success of our boys. There were altogether 2805 notes given, divided in the following manner: *bad* 65; *mediocre* 245; *good* 1046; *very good* 942; *perfect* 507. As you see, only three per cent were *bad*, whilst the greatest number belong to the highest degrees. The examinations therefore intended for our ruin have proved our best help and support, so God has turned all to his own glory.

With such a success no wonder that the College is spreading its fame far and wide. In fact the number of students grows year by year in spite of an increase in the fee for tuition and considerable freedom in rejecting such as were unpromising. The College registered last year 406 students, of whom 147 were boarders, 122 half-boarders and the rest day-scholars. Even greater numbers are expected for the next course which begins in the middle of January. I must state that nearly all the boys belong to the best families of Mexico.

A commercial course was established last year. It offers to those who cannot or will not avail themselves of the Government classical training the means of acquiring a commercial education and a good knowledge of English, nowadays very necessary in Mexico. As the present class-room accommodations were wholly insufficient for the increasing numbers, three new wings of the same height and style as the main building are rising quickly in which provision is made for an infirmary, parlors, dormitories and four suitable study-halls. So our College is now the most spacious educational establishment in the capital of Mexico.

The College of the Sacred Heart (Sagrado Corazón de Jesús) in Puebla, being in its 34th year of existence, is the oldest in our Province; but since the opening of the College of San Francisco de Borja, the number of its boarders has decreased a good deal because the Mexican families keep their children in our College of Mexico City instead of sending them as before to Puebla.

The program of studies and the success in the examinations are almost the same as in Mexico City, though perhaps our Fathers have not at present so many difficulties to meet with on account of the good feeling which exist between our College and the Government School directors. The number of students at the end of last July was 247, 117 being boarders. In the examinations of this last year most of the boys scored a brilliant victory.

About the Sodality, the religious practices and the piety of the students here and in the College of Mexico I could repeat almost the same that I wrote above, concerning the students of Saltillo.

This much, dear Father, for the Colleges. Now a word or two about the work of our Fathers in the Residences and Missions.

Up to this year there were only ten residences in the principal cities where our Fathers always found a very extensive field of labor: but now Rev. Father Ipiña has established two more, one in Chiapas and another in Mérida, the capital of the remote State of Yucatán. Here probably within a short time we shall have a new College.

Besides these twelve residences in the cities, we have four more in the recently opened Mission among the Tarahumaras or the so-called Indians of the State of Chihuahua. To work in this Mission is not an easy task; the language is very hard and the poverty of our Fathers is extreme. Yet the Indians are well disposed and eager to receive instruction. The Tarahumaras alone form a tribe of about 50,000 Indians. In the old Society there was among them one of the most flourishing Missions of our Province. They have always remained very much attached to our Fathers, and with them the priest is undoubtedly the most respected person. Nine Fathers with four Brothers are now working faithfully in that vast field, and are hopeful of success. Father Gassò, one of the missionaries, is at present in the city of Mexico printing a grammar of the language.

We have also four missionary bands who reap a good harvest of souls in their tour through our States. According to the records of last year some 43,828 Communions were administered, 3010 marriages were revalidated whilst not a few who had neglected their religion for a number of years were reconciled to God. They were helped during last July and August by Father James J. Sullivan, of the Missouri Province, who sacrificed his vacation to give several well attended and fruitful missions to the English-speaking colony of Mexico City.

It is time to close this account; but before I do so I must answer your question about the freedom which the Government gives Ours. I think, dear Father, that what I have written is enough to give you an idea about this delicate point. In fact I believe that we are doing a great deal of work for the glory of God in spite of the activity of some of our enemies. President Diaz to whom Mexico is indebted more than is generally known abroad is rather kind toward us, and this is one reason why we are allowed to do so much in our Colleges and Missions notwithstanding all the laws passed in 1859 against Religious Orders and Congregations. Moreover, the President himself has positively helped us and promised to help us more in the work of the Missions among the Indians, especially with regard to the education of the Indian children.

I may say too, that the Mayors in many cities and the Governors in not a few States are personal friends of our Fathers or at least not enemies. As a rule the Society is everywhere much esteemed by both the clergy and the people.

Such, Rev. and dear Father, is the hurried and jumbled account which in my poor English I give in reply to your kind invitation.

Recommending myself to your holy sacrifices and prayers,

I remain yours in Christ,
JOSEPH ESTRADA, S. J.

SAINT ALOYSIUS' CHURCH.

WASHINGTON, D. C.
Nov. 7, 1903.

REV. AND DEAR FATHER,
P. C.

In a few years the golden jubilee of this church will take place. It was looked upon as folly to build a church in this part of Washington, at that time called Swampoodle for good reasons. There were scarcely any houses near the site, and the dry land about it was a corn field. The parish limits extended in two directions, indefinitely into the District, and even had a considerable territory in Maryland. Now there are four or five parishes that

have been cut off from St. Aloysius'. This part of the city is now built up in all directions. At present the parish must number nearly five thousand souls.

When the church was opened, many thought it not only the finest in the District, but one of the leading churches in the country for architectural beauty. At present, with the tasteful restoration of the upper church with its new marble altars and its chapels, with its electric lighting, its new baptistery and new pews, it has still a high place among the great churches. Moreover, the improvements in the lower church — the lowering of the floor, and the consequent increase in height, the three marble altars, the stained windows, and the new organ, make it quite beautiful.

When the church was opened, Fathers Daniel Lynch (who organized the Sunday school), Stonestreet, and Maguire had to build up the congregation, not from people living close at hand, but from the faithful at a distance, and their zealous work and that of their successors has been blessed. The chapel on F Street had already a small congregation, which was transferred to this part of the city.

THE SCHOOL.

In 1860 Father Bernardin F. Wiget, just come from Boston, where he had done a great work for Catholic education, took Father Stonestreet's place. Immediately a school was begun by the aid of some educated and refined ladies, who volunteered their services for the first year. Father Wiget had aroused them, and no one could do it better, and then got rooms for the pupils free of cost in the Douglas building, once the senator's residence. Afterwards classes were held in the basement of the church for some years, then in a building on First Street, then a school for boys was erected on Tiber Creek, called by Tom Moore, "Goose Creek," and a school for girls on North Capitol Street by Father Jenkins. Now a grand school for the boys has been built adjoining the church on North Capitol Street. This school was blessed by His Eminence on Oct. 25. He was charmed with the building, saying that it is the best in the Archdiocese, and showing his appreciation in his address in the church. He was pleased to see so many children in the procession with the Gonzaga Cadets as a guard of honor.

The building has three stories and eleven classrooms, and is colonial in style of architecture: dimensions, height 57 ft., length 160 ft., depth 60 ft. It is known as

"Gonzaga School," and is an ornament to this part of the city. The parishioners are proud of it and send their sons willingly, as may be seen from this fact: last year there were ninety boys in the old school; to-day there are four hundred in the new. The Father in charge visited every family to drum up boys, and succeeded without much difficulty. This fine building and this remarkable increase in the number of pupils make us wish for a similar development for Gonzaga College, that in the men it has sent to us shows what could be done under more inspiring auspices.

THE SODALITIES AND SUNDAY SCHOOL.

The Sodalities are doing well. The Sunday school is better attended than ever before. Considerably more than a thousand children belong to it. When the Mass of the Holy Ghost was solemnly celebrated for a blessing on the labors of the year, for the College and the parish schools, there were over a thousand children in the church; the most encouraging sight of the kind ever looked upon in St. Aloysius Church. All told, this corner of the Province, in colleges and schools, is holding its own.

Rev. Charles W. Currier, pastor of St. Mary's German church, and a well known writer, delivered in the church an eloquent sermon after the blessing of the school building. His remarks were excellent in style and reasoning, and very friendly to, and laudatory of, the Society.

In regard to the debt since the church was built, alluded to by a former Rector in the last number of the LETTERS, it may be said, first, a large portion was unavoidable and rightly contracted to prevent legal complications and scandal; and secondly, tasteful and useful inprovements and much valuable property are here to show for it.

Yours in Christ,

J. A. MORGAN, S. J.

PORTUGAL—THE PRESENT STATE OF THE SOCIETY.

A Letter from Mr. Victor De Figueiredo, S. J.

COLLEGIO DE S. FRANCISCO, SETUBAL,
November 20, 1903.

REV. AND DEAR FATHER,
P. C.

Herewith I send you a short account of the Society and the doings of our Fathers in Portugal.

The Society in Portugal. The actual Province of Portugal was constituted only in 1880. It was formerly a mission belonging to the Province of Castile (Spain). Since its return to Portugal the Society has never been authorized nor did the Superiors deem it necessary to ask for authorization since we could occupy ourselves peacefully in our sacred ministry and labors without being vexed by the government. The present French anti-religious persecution had in the beginning a strong *contre coup* here. The non-Catholic papers aroused hostile feelings among the people by their publications. From Lisbon ringleaders were sent to the principal cities to stir up the people against us. Here at Setubal they succeeded somehow in arousing a mob. Both the scholasticate and the residence were attacked, but fortunately the regiment of Setubal was sent to our help. The efforts of the ringleaders that went to Covilha, a very Catholic city, were completely blasted. No one dared to utter there "Down with the religious" for fear of danger to his life. I was told that a Jew there offered a good sum of money to a certain individual if he would cry "Down with the Jesuits." That individual answered that he preferred his life to that sum of money. Would to God that all the cities of Portugal would imitate Covilha! Ours there suffered nothing. At Guimaraes an attack against our college was attempted. In Lisbon and here Ours could not go out without being insulted in the roads with the cries "Down with the Jesuits!" "Who will give us another Pombal!" etc. During that time our scholastics of Setubal used to disguise themselves in secular clothes, whenever they went out for a walk. At the college of St. Fiel the boys received letters

from the students of different lyceums saying that they would lend them a helping hand so that they might get rid of those Jesuits. But they dared not show themselves at St. Fiel. Now, the government, as our Superiors knew well, was behind these disturbances; hence we were in great danger of being expelled. Houses had already been acquired out of Portugal in case of an expulsion. Besides, many Provinces of the Society learning the critical position in which we were, invited us to go to them.

I said that the government was the chief leader in all this anti-religious movement. In fact it was by its order that committees were formed and entrusted with the charge of visiting all the religious houses to see whether they were religious establishments or not. Our houses at Barro and at Setubal, our colleges of Campolide, of St. Fiel and of Guimaraes were visited by these committees. The committee that went to Barro and to Setubal was told that our houses in these two respective places were establishments destined for the formation of missionaries. At Campolide, St. Fiel and Guimaraes they were told that the colleges there were houses for the education of youth, the professors there being merely an association of priests. The heads of these committees were not hostile to us, they understood the double sense of our assertion and noted down that the aforesaid houses were not religious establishments. The residences of Quelhas (Lisbon), of Porto and of Angra (one of the Azores Islands) were not so fortunate. They were literally closed. An order was then issued by the government that no congregation could remain in Portugal without being authorized. To obtain authorization one was obliged to show the constitutions of the congregation, give the names of its president, secretary, etc., and to fulfil many other formalities. Our Superiors judged it more prudent to ask for authorization and to submit ourselves to the exigencies of the government, so we are now authorized as members belonging to the "Associaçao Fé e Patria." This association has its constitutions drawn up for the circumstances, with a president, secretary, etc. Yet with all this we are now not so safe as before. For being authorized we are more liable to be expelled, as the government can profit by our least failure against the formalities to be fulfilled to send us away. But it is preferable for us to remain in Portugal with such dangers than to leave it altogether. We are, however, so much straitened in our work, that Reverend Father

Provincial says that this anti-religious persecution has put us back twelve years.

II. *Residences.*—We have at present nine residences here in Portugal, viz: Lisbon, Porto, Braga, Pova, Viannado Castello, Covilha, Castello Branco, Angra and Setubal. Preaching and hearing confessions may be considered as the usual occupation of our Fathers there. This work takes no little of their time. Each of the residences has established various sodalities or congregations for ladies, for young men and for children. Our Fathers also go often to the neighboring cities, villages and hamlets of their respective residences to give retreats and triduums. These retreats and triduums, which often serve as a preparation for first Communion, always end by a solemn festival in honor of the Sacred Heart. The last Lenten mission preached by Father Luiz do Valle Cabral in Lisbon in the Igreja dos Martyres was remarkable. The Portuguese papers spoke highly of him and noted that there were more deputies present at the sermons of Father Cabral than in the Chambers. Father Cabral is well known here as an extraordinary orator.[1]

III. *Houses and Retreats.*—Properly speaking we have one house of retreats, that of Braga, where a retreat is given to secular priests once every two months. The college of Campolide and that of S. Fiel receive once a year a great number of secular priests for the annual retreat. Ours have also the custom of going to different seminaries to give there the spiritual exercises. Last year over 1000 priests were present at the retreats given by our Fathers in the seminaries, not numbering those that went to Campolide, S. Fiel and Braga. Many Bishops here have great confidence in us and have appointed our Fathers as spiritual directors of their seminaries. I can say that there is not now a seminary in Portugal where Ours have not been.

IV. *The Novitiate at Barro.*—The novitiate of the Province is at Barro, a little hamlet only three kilometers from Torres Vedras. (Torres Vedras, situated in the Estramadura, at sixty-eight kilometers north of Lisbon, is well known for the famous victory which the allied army Anglo-Portuguese under General Wellington gained over Massena. The situation of the house is very well suited for a novitiate.) It is in a lonely valley closely surrounded by mountains on all sides except on the north.

[1] Father Cabral was appointed Rector of Campolide, last August 13, in the place of Father José de Magalhaes who has become Provincial of Portugal.

The house was given to us by the Marquis of Vallada. Our novitiate is now not as flourishing as formerly. In 1895 the number of novices (scholastics) reached 30, and since then it has constantly decreased. We have this year only 29 novices (22 scholastics and 7 brothers). Our colleges, except the apostolic school of Guimaraes, give scarcely any subjects for the novitiate. This is not consoling. Besides the novitiate and the juniorate, there is this year at Barro the tertianship, numbering eleven tertians among whom are five Fathers from the German Province, future missionaries of Brazil who came here to learn Portuguese.

V. *The Scholasticate of Setubal.*—The Province of Portugal has two houses here at Setubal: the Collegio de S. Francisco, and a residence. Setubal is a little city of the province of Estramadura twenty-nine kilometers south of Lisbon. It is situated at the very mouth of the Sado river and enjoys thus a beautiful view of the sea. The Collegio de S. Francisco, where the scholasticate is, lies near the west end of the city on the slope of a little hill. This building, as its name indicates well, was formerly the property of the Franciscan friars, but it was confiscated by the government in 1834 when Aguiar, prime-minister of Dom Pedro IV., expelled from Portugal the religious of St. Francis. In 1878 we bought the college from a certain Francisco Pereira, a good Catholic and a great friend of Ours, who happened to be then the proprietor of it. We bought it with the intention of establishing there the novitiate and the juniorate. In fact, in the following year, viz. in 1879, the juniorate was transferred from Barro to that place, the novitiate remained however at Barro. In 1885 the Province opened a course of philosophy at Setubal. Want of health on the part of the students and the high price of food obliged the Superiors in 1892 to send back the juniors to Barro, and in 1893 to attach the house of philosophy to the College of S. Fiel. In 1898 the philosophers returned anew to Setubal. Since October 1901 the short course of theology has also been taught there. We number this year 13 theologians and 21 philosophers.

Our residence of Setubal was bought only a few years ago. It is placed in the middle of the city, less than half a kilometer from the Collegio de S. Francisco. Owing to its position it is much frequented especially on feast days, which are celebrated with great solemnity. Triduums and novenas are of frequent occurrence and the church is always crowded on these occasions. The Fa-

ther who is in charge of this residence is Father Francisco Justino, brother of Rev. Father João Justino, S. J., missionary in British Guiana, who a few years ago spent some months in New England, giving missions to the Portuguese. Some Fathers of the Collegio de S. Francisco go to help him on Sundays and on feast days. Before closing this short paragraph on Setubal, I must call attention to two souvenirs of the Old Society which still exist here. First of all there is our old college of Setubal. It is a rather vast building. More than once have I passed near it. Confiscated by the government during the persecution under Pombal, it has become now the property of a certain individual who has divided it into small houses which he is letting. There are besides the fourteen stations of the way of the Cross, yet in good condition, erected by Father Malagrida, the too famous victim of the ungrateful Pombal. The stations are marked by fourteen stone crosses which are alongside the road that goes from the Igreja de Bom Jesus up to the Campo de Bomfim. The crosses with the pedestal measure each some three and a half or four meters in height.

VI. *Our Colleges.*—The Province of Portugal possesses three colleges; one at Campolide, another at S. Fiel, the third one at Guimaraes. The subjects taught in these colleges are those on the programme given by the government. First of all we have the primary instruction and then the Courses of the Lyceum. The primary instruction lasts three years, and the Courses of the Lyceum, seven. In order that the result of the examinations may be acceptable to the government, the boys that follow the primary instruction must pass them at the end of each year in the Lyceum before a jury having for president a professor of the Lyceum, while those that are in the courses of the Lyceum have to pass their examinations in presence of the aforesaid jury at the end of their fifth and seventh years. As for the examinations of the other years, the boys that follow the course of the Lyceum may pass them either in their respective colleges or in the Lyceum as they like. If a boy has had during the year high, sufficiently high, or even middling notes, he is not prevented from going up to the next class in the ensuing year even if the result of these examinations (I mean of the 1st, 2nd, 3rd, 4th, and 6th year) be bad; but if a boy passes a bad examination at the end of his fifth and seventh year or during his primary instruction, he is in no way able to pass to the next class and is

obliged in the following year to repeat over the same matters. By an order of the Portuguese government issued in 1896 no one is now able to teach the courses of the Lyceum or even the primary instruction without having a diploma for that purpose. These measures are only to straiten our liberty with regard to the instruction of the youth. I shall give you a few particulars about each of these colleges :—

1°) *College of Campolide.*—Campolide may be considered now as being comprised within Lisbon since the boundaries of the capital have been lately extended. The college of Campolide is the most important of the three colleges which we have in Portugal and is well known throughout the kingdom. The college is a rather long and vast two storied building situated on a knoll with no houses too close to it. The whole establishment is lighted with electric lamps. The dynamo is situated in the college under the charge of a Brother. The college has 232 boys this year: 159 of them follow the courses of the lyceum, 45 the primary instruction and 28 the commercial course. The programme of this course is made by the college. This course which lasts two or three years is of very little importance and the boys pass all their examinations in the college. [2] Gymnastics, fencing, drawing and music (piano, violin, etc.) are taught by secular professors. The piano professor of this college is a certain Mr. Costa Pereira, organist of the cathedral of Lisbon, a staunch Catholic and good friend of Ours. He has recently composed a piece of music which he adapted to a poem written by His Holiness Leo XIII. He had the good idea of offering it to the Sovereign Pontiff, who in return sent to Mr. Costa Pereira the decoration "pro Ecclesia et Pontifice."

2°) *College of S. Fiel.*—The college of S. Fiel comes in importance immediately after Campolide. This establishment is at about two kilometers from the railway station of Castello Novo in the province of Bena Baixa. Castello Novo is a little village 267 kilometers east north east of Lisbon. The college is situated in a lonely spot surrounded almost on all sides by picturesque hills and mountains. Owing to the solitude of the place one feels quite at home even outdoors. The boys of S. Fiel enjoy the silence and the stillness of the country and the fine and interesting walks over hills and vales. Many families of Lisbon prefer to

[2] The college of Campolide has decided to do away with the commercial course. It has consequently admitted no new pupil for that course since October 1903.

send their boys to S. Fiel than to Campolide, for the boys there not receiving weekly visits from their parents, as is the case at Campolide, are apt to give themselves to their studies with greater attention. The college of S. Fiel had some houses built near the establishment which are used as hotels for the parents of the boys when they come now and then to see their sons or to assist at the distribution of prizes. S. Fiel has this year 284 boys, 16 less than last year. All the 284 boys follow either the courses of the lyceum or the primary instruction. There is no commercial course at S. Fiel. As there is no lyceum at Castello Novo, the boys have to go to Castello Branco (which is at 31 kilom. from Castello Novo), for their examinations of the primary instruction and the examination of their 5th year of the lyceum. But for the examination of their 7th year they have to go to Coimbra for the lyceum of Castello Branco being of second order has not the courses of 7 years but only of five. Only Lisbon, Coimbra, Porto, Braga and Evora possess a first order lyceum. The lyceum of Castello Branco depends on that of Coimbra. The college of S. Fiel as that of Campolide has a band of music composed of the students. S. Fiel has besides a little seminary school for the poor boys of the environs of the college who feel called to the priesthood. These boys numbering this year 62 are received and taught gratis during three or four years, after which they are sent to the seminaries if they have still the vocation. This college started last year a scientific review which has received the name of "Broteria" in memory of Brotero, a celebrated Portuguese naturalist, born in 1744 and who died in 1828. It is written in Portuguese. The principal end of this review is to advance the progress of natural science. Among its writers are Father Joaquin da Silva Tavares, S. J., and Mr. Camillo Torrend, S. J., both professors at the college of S. Fiel. The former is a member of the Entomological Society of France and of the Spanish Society of Natural History. The latter is a young French scholastic, whose laborious work on fungi has just been crowned with success. During his philosophy here, he wandered all over Setubal and its neighborhood in search of mushroons. After having collected as many species as he could, he sent them to Father Bresadola, of Italy, asking him to classify them. To his great surprise and consolation, he learned that he had discovered a species of fungus unknown to the scientific world. Father Bresadola named the new species after their dis-

coverer and so we have now "Torrendia Pulchella," etc. An American scientific magazine spoke highly of Mr. Torrend in regard to his work on fungi. There is also at S. Fiel a meteorological observatory which began work in the beginning of 1902 under the direction of Father Zimmermann. The observatory possesses already many instruments. Observations are taken four times a day: at 9 A. M., at noon, at 3 P. M., and at 9. P. M. These observations are sent at the end of each month to the Observatory of the Infante Dom Luiz in Lisbon.

3°) *College of Guimaraes.*—Next comes our College of Guimaraes, the smallest and the least important of the three. Guimaraes is a fine little city in the Province of Minho, situated in the north of Portugal. It is 400 kilometers from Lisbon. This college has 124 pupils this year. Ninety-six of them follow either the courses of the lyceum or the primary instruction. The latter have their classes in the college while the former go daily to the lyceum for their lessons. They leave the college at 8 A. M. and come back at 9 A. M. for luncheon. At 9¾ A. M. they start anew for the lyceum and leave only at 3 P. M. A slow walk of ten minutes is quite sufficient to go from the college to the lyceum. Ours in this college cannot be styled professors but are mere "repetitores" for those that follow the courses of the lyceum. As the lyceum of Guimaraes is of second order, the courses there last only five years and consequently the boys leave the college at the end of their fifth year. The twenty-two pupils that remain to complete the total number 124 are the apostolics. Only those that have a vocation for the Society are admitted. These boys have the same studies as the non-apostolics with this only difference that they are sent to the novitiate after they have completed their 3rd year of the lyceum courses.[3]

4°) *School of Setubal.*—Here too in this little city of Setubal we have a small school chiefly for poor boys. The number of its pupils is not more than sixty this year. Only primary instruction is taught. Mr. José Beviao, scholastic, and Brother Julio de Souza are the sole professors of this school.

The total number of all our pupils amounted last year

[3] Since October 1903 the apostolics of Guimaraes have ceased going to the lyceum to have their lessons. They have now all their classes in the college.

to only 761, a rather small number in comparison with preceding years.[4]

Here is the programme of the studies determined by the government and adopted in our colleges:—

I. Primary Instruction.

First elements

1st Degree: Ready reading; Arithmetical tables; Writing and orthography

2nd Degree: Geography of Portugal and its colonies; History of Portugal; Christian doctrine; Drawing; Arithmetic, metrical system and geometry; Rudiments of agriculture; Notions of natural sciences and of civic education

II. Courses of the Lyceum

1st year, Portuguese, Latin, Mathematics and Geometry, Botany, Zoology, Physics and Chemistry, Religious Instruction, Drawing (geometrical and instrumental up to 5th year inclusively), History and Geography.

Second Year, all the previous course and French (up to 5th year inclusively)

Third year, all the previous course and German.

Fourth and Fifth Year, all the previous course and a course on Religion.

Sixth and Seventh Year, all the previous course and Philosophy.

III. Programme of the commercial course of Campolide:—

Portuguese, Practical Arithmetic, French, English, Penmanship, Principles of Physics.

IV. Programme of the studies followed by the boys of the seminary school of S. Fiel.

[4] The number of our pupils has increased since October 1903. Campolide has now over 280, S. Fiel, 353 and Setubal 80.

Latin (chiefly), Portuguese, Literature (Portuguese), French, Mathematics, History and geography, Philosophy.

Hoping that this short relation will interest the readers of the WOODSTOCK LETTERS and recommending myself to your holy Sacrifices and prayers,

I remain,

Reverentiæ vestræ infimus in Xto servus ac frater,

VICTOR DE FIGUEIREDO, S. J.

THE SACRED HEART AND THE NATIONAL FLAG OF THE FRENCH CANADIANS.

A Letter from S. Bellavance, S. J.

ST. MARY'S COLLEGE, MONTREAL,
August 18, 1903.

REV. AND DEAR FATHER,
P. C.

You have heard perhaps of an effort which is being made by our French Canadians for the adoption of a national flag bearing the image of the Sacred Heart. This project was begun by a committee of fervent Catholics belonging to Quebec and has already met with such success that it is believed that this flag will soon be adopted as a national flag by nearly all our countrymen of French extraction. More than 20,000 have been sold and a great number of orders had to be left unfilled as the supply could not be made quick enough to meet the demand,—so great is the enthusiasm with which this flag of the Sacred Heart has been received in a good number of cities and villages of Canada and in several Canadian centres of population in the United States.

I wish to call your attention in the present letter to the part taken in this good work by our Society. A miserable little journal of Montreal, provoked by the success of this propagation so eminently Catholic, attributes it all to us and in more than one place this flag has been spoken of as the "Jesuits' Flag."

It was indeed our students, and especially our Philosophers, who by their enterprise brought about the formation of a committee at Montreal for the propagation of

the Flag of the Sacred Heart. They entered on the work with that ardor characteristic of young men. By having the flags manufactured, by wearing the emblem, working up the press, by discussions and conversations, they put in play all possible means to spread a knowledge of the flag abroad and insure its acceptance. It was so much due to their activity and interest that Father Rector was able to tell them at the end of the year: "You have placed the Sacred Heart on your flag." Several of our Fathers have also labored earnestly for the success of the plan, either by counsel and direction or by active work. The "Messager Canadien," with its large circulation and influence, by publishing good articles on the question, by printing the flag on its cover and devoting nearly the whole of its June number to it, has contributed more than anything else probably to make the flag of the Sacred Heart popular.

The plan, however, as with all good works, has met with a good number of adversaries and especially at Montreal, so there was need of some courage to openly and publicly adopt the measure. The time came nevertheless when some one would have to come out boldly on the question. This lot naturally fell to the Jesuits. The occasion for it was Father Rector's feast. One of our graduating students, who had induced his father, one of the largest merchants of the city, to manufacture and sell the new flags, presented one to Father Rector. It was placed in a conspicuous place at the public exhibition and a few words from the Rector sufficed to have it applauded by a good part of the audience, lead on especially by the enthusiasm of our students. The following day, at the annual banquet of our former students, the flag was again placed in the place of honor and received a real ovation.

A small journal had just been founded, as if by a special providence, which entered eagerly into the movement and by this means a knowledge of the flag was spread nearly everywhere throughout the country. At Montreal, where the idea met with the greatest opposition even in high ecclesiastical quarters, at the time of the great procession of Corpus Christi—when the Blessed Sacrament is carried through the streets of the city—a good number of houses were decked with the new flag and it floated from the portico of Notre-Dame, the old and venerable church of the Sulpicians, while our students in the procession carried at their head this glorious standard.

Let me now give you a description of the "Carillon-Sacré-Cœur" as this new flag is called. The ground is

of azure blue while each corner is ornamented with a *fleur de lis* placed diagonally. This is the color and ornament of the old historical relic called the "drapeau de Carillon," and which recalls to the Canadians the most glorious and popular feat of arms in their history up to the cession of Canada to England.[1]

A large white cross extends over the azure and cuts the flag into four portions each bearing at the corners its *fleur de lis*. The white cross, it will be remembered, was common to all the standards of France at the time of the establishment of New France. It is in the centre of this white cross that the Sacred Heart is placed surrounded with a garland composed of leaves of the maple, the national tree of Canada. The whole forms a flag which is not at all commonplace and one which responds perfectly to the most noble aspirations of our people.

"The Sacred Heart is found on our flag" wrote recently a distinguished member of the "Conseil Législatif" of Quebec, the Honorable M. Garneau, "the Sacred Heart is found there, to recall to us that this devotion is national in Canada." This affirmation is not at all exaggerated. Long before the revelation of Paray-le-Monial, the Venerable Mary of the Incarnation, whom Bossuet called the Teresa of the new world, knew and practised the devotion to the Sacred Heart; and after the manifestations made to the Blessed Margaret Mary, the daughters of Mary of the Incarnation became the zealous propagators of this devotion in Canada. At this time it was the Ursulines of Quebec who, for the most part, educated the future mothers of our people.

Another propagator of this devotion was the Venerable Francis of Laval, the first bishop of Quebec, who had received this devotion from the Venerable John Eudes, the apostle of the Sacred Heart of the seventeenth century. The first missionaries of Canada, the Jesuits

[1] The battle of Carillon took place in 1758 near fort Carillon on the borders of lake Champlain, at the place known to-day as Ticonderoga. General Abercrombie was invading Canada with 16,000 men; Montcalm and Lévis had only 3000 to oppose him. The battle occurred on July 8, and lasted seven hours. The English army was routed after having suffered heavy losses and Canada was preserved to France. Shortly after, the Canadian soldiers having returned to their farms, the flag under which they fought was entrusted to the chaplain, who suspended it from the roof of the Recollet church at Quebec in thanksgiving for this victory, attributed by Montcalm himself to a very especial protection from heaven. Saved providentially from being burned in the fire which destroyed the Recollet Church in 1796 and lost for a time, it was found again in 1848 and became an object of veneration for the Canadians. The Drapeau de Carillon has been the subject of the most popular poem of Canada's national poet, Crémazie, and on their patriotic feast days the Canadians carry the old banner in triumph. It is carefully preserved in the Laval University.

Lejeune, Ragueneau, Lalemant, l'abbé Joseph de la Colombière, brother of the Venerable Claude, were also devoted friends of the Sacred Heart. A hymn book preserved by the Indian tribe Abenaquis of St. Francis and in the hand writing of Father Bigot, contains two beautiful hymns to the Sacred Heart translated into their language; now Father Bigot was a missionary in Canada several years before the great revelations to Blessed Margaret Mary. Beginning with the year 1700 the feast of the Sacred Heart was celebrated with great solemnity at Quebec, whilst at Paray itself it was only in the year 1713 that such a celebration took place. Several years later a Confraternity of the Sacred Heart was established, one of the very first to be founded in the whole world. Its register, which commences in the year 1716, is a precious monument to the faith of our forefathers. Besides the names of the Bishop, the clergy and the religious, there is to be found on its pages the most distinguished names of Canada,—the governors of the colony, the highest officers, the most distinguished ladies of the "Cour de Québec": all making an hour of adoration in honor of the Sacred Heart on feast days and on the first Fridays. Finally in our own time French Canada, anticipating the wishes of the Holy See, was consecrated to the Sacred Heart on June 22 1873, in virtue of a decree of the Bishops united in council at Quebec.[2]

It is especially from this time that the devotion to the Sacred Heart has spread everywhere throughout the country. "There is not a parish church," said Mgr. Bégin, Archbishop of Quebec, three years ago, "which has not a statue of the Sacred Heart; not a hamlet, not a group of our people, which does not honor the Sacred Heart the first Friday of each month, by confession, holy communion, and Benediction of the Blessed Sacrament."[3]

[2] A fact little known is that this consecration was due to the initiative of Father Peter Point, of the Society, who urged on by his zeal for the glory of the Sacred Heart, wrote to the Bishops assembled in council a letter to this effect. The "mandement" issued by the fathers of the council ordered that the Sunday after the Feast of the Sacred Heart, a procession of the Blessed Sacrament should be made and each parish and its parishioners should be consecrated to the Sacred Heart and this in perpetuity.

[3] This extension of the Devotion to the Sacred Heart is in great part due to the labors of our Fathers, especially of our missionaries, who ordinarily establish at the close of their missions Confraternities of the Sacred Heart, which the zeal of the clergy suffices to keep in a flourishing state. The Apostleship of Prayer is especially popular and counted as early as 1896 more than six hundred thousand active members. The "Messager du Sacré-Cœur" and the "Messenger of the Sacred Heart" have done perhaps still more for the propagation of this devotion. Indeed were we called on to state the greatest work accomplished by the Society in Canada since its re-establishment in 1842, it would be the propagation of the devotion to the Sacred Heart throughout the whole country.

The Hon. M. Garneau did not exaggerate then when he claimed that the devotion to the Sacred Heart in Canada is a national devotion. The placing of the Sacred Heart upon our flag is well calculated to render it still more popular and procure that reign for it over all society which is its right: *oportet illum regnare!*

This leads me to write to you about another enterprise from which we expect much for the greater glory of God: I mean the first congress of our French Canadian Catholic young men, which was held on the 25th of last June in the hall of our Union Catholique. Due to the initiative of one of our graduating students and after a preparation of only a few weeks, this re-union had for its object the uniting of our Catholic young men for the good of religion. In laying the foundation of such an association it was desirable to profit by the great demonstration which accompanied this year the celebration of our national feast. Two or three announcements in the journals invited the young men belonging to the higher classes of the different colleges to come and salute the new national flag, and especially to seek by organization to prepare "the formation of a generation of men capable to raise up our countrymen to the level of such a standard as they were enrolled under."

Aspirations so noble deserved to be encouraged, so that when the two or three who had started this plan asked of Father Rector, some ten days before the time set for the meeting for the use of the hall of our Union Catholique, he not only granted their request but gave them one of the college professors to help them in preparing for the reunion. Instead of the thirty whom they expected, nearly a hundred answered the invitations; they came from all parts of the province of Quebec surprised and rejoicing to find so good a number and all animated by a generous enthusiasm. They nearly filled the hall of the Union Catholique, which was decorated for the occasion with the new flag of the Sacred Heart.

At the opening meeting they all chose as their Grand President the Sacred Heart of Jesus who had assembled them and whose statue held the place of honor surrounded with the new flag "Carillon Sacré-Cœur." Each session opened with prayer and ended with an appeal to the Heart of Jesus. The different papers presented by the members of the congress were serious, well written, and all decidedly Catholic in tone. One especially, on the Social Royalty of Jesus Christ, deserves to be men-

tioned, as it concludes with the following resolution, which was enthusiastically and unanimously voted :—

"The members of the Congress of Catholic French Canadian young men recognize the royalty of Jesus Christ over the French Canadians and ratify it by a solemn consecration."

This consecration, read by the presiding officer at the last session was the conclusion of the congress and we hope a pledge of a good result. The following are some of the principal passages :—

"O Heart of Jesus! we present to you our homage as to our King, and willingly we ask of you to count us for the future as your chosen soldiers devoted to your service.

"We desire that you reign in the whole world, which has been given to you by your Father and which you have purchased by the excess of your love.

"Above all we beg that you reign over our country. We ratify, as much as it is in our power, the solemn act by which it has been consecrated to you for the past thirty years; and we humbly ask the favor to contribute to the accomplishment of the designs which in your providence you have formed for it."

The other resolutions adopted had reference to the personal conduct of the young man, to his sentiments of patriotism, and to the means to be taken to prepare him for social and Catholic action.

Before separating the members appointed a committee which is charged to prepare for the next meeting, which is to be held at Montreal in June, 1904, when a more definite form will be given to this association of the young men of French Canada. His Grace, Mgr. Bruchési, Archbishop of Montreal, has been offered the position of Honorary President of this next Congress.

Such, Rev. Father, are some facts which may interest the readers of THE WOODSTOCK LETTERS, whom we beg to pray that the Sacred Heart will perfect a work which it has begun, in order that it may reign more completely over this country, which formerly belonged to it under so many titles.

Recommending myself to your Holy SS.,

Infimus in Christo Servus,

S. BELLAVANCE, S. J.

BOOKS OF INTEREST TO OURS.

Monumenta Historica Societatis Jesu—Monumenta Ignatiana Series Prima—Epistolæ et Instructiones. Tomus I. pp. 809. Madrid, Apartado, num. 106, 1903. [1]

We think it is safe to say that no founder of a Religious Order ever did as much by written documents to build up and consolidate his work as Saint Ignatius. There was certainly none that kept up a larger epistolary correspondence with his children. The extant works of our Holy Father are: I. The Constitutions and Examen; II. Letters, Autographs or copies, Letters written by his Secretaries *ex commissione*, Letters containing news of the Society sent from Rome to the different Provinces. III. Instructions on founding and directing new colleges; IV. The Spiritual Exercises, of this we have 1) an original copy in Spanish, 2) "Adversaria" or notes on the Latin literal version, 3) a volume containing the Latin literal version and the vulgate, each with its separate approval by the Saint; V. Spiritual Lights received during the preparation of the Constitutions; VI. Various other documents written by St. Ignatius himself or at his dictation.

If we except the Constitutions, the Examen, and the Spiritual Exercises, only the smallest portion of these writings has been printed, the rest remaining hidden away in different archives, or lying buried in the dust of libraries. Former editors, not having the opportunities the present ones enjoy, or failing to use their opportunities to the utmost, have given us indeed much, not all, of the writings of the Saint, and even in the great deal they have given they do not always meet the requirements of historical criticism. This is the age of literary monuments, and we think we are within the bounds of modesty when we affirm that the "Monumenta Historica Societatis" are unsurpassed, if at all equalled, in the perfection of critical editing, by any other documents published of late years; and of all the "Monumenta Historica Societatis," the most valuable will probably be the Ignatian Monuments, the first volume of which closes with the December fascicule just published. It is the intention of our Spanish Fathers to edit (1) all the writings of St. Ignatius except the Constitutions and Examen, (2) other documents that illustrate

[1] We would remind Ours that a fascicule of the "Monumenta Ignatiana" is published each month. Already 120 fascicules have appeared. The price of subscription is 20 francs (4 dollars) a year, and subscriptions will be received in this country by B. Herder at St. Louis. Those colleges of Ours which cannot procure the work for their own libraries would do a good work by recommending it to the large public libraries of the nearest city.—Ed. W. L.

his life or complement the knowledge we have of him and his works. *Cor Ignatii, Cor Societatis.* To know him the easiest and safest way is to meditate on his writings. He was his own best commentator. His commentaries we have in these documents. For us of the Society the "Monumenta Ignatiana" will be of untold price, putting before us as they do the living Ignatius who speaks to us of the twentieth century in his letters to his children, their friends and their enemies of the sixteenth century.

The Editors have spared no labor in preparing this work. They ransacked the archives of Rome, Florence, Paris, Evora, Lisbon, Madrid, Alcala, Salamanca, Cologne, Brussels, Mechlin, and Munich; they did most of the copying themselves; and when they could not see the original they had photographic copies of it made; they give us the original as it stands, changing nothing in the text, while they prefix a brief, though full, argument to each letter. To form an idea of the value of this enterprise, it will suffice to say, that the best edition of our holy Father's letters is the one published in Madrid, and called "Cartas de San Ignacio." That work begun in 1874 and brought to completion in 1889, contains 842 letters, whereas the present one will have far more than double that number.

Let us look now at the persons to whom the letters are addressed. Nobody, no matter what his condition or position, ever wrote to the Saint without receiving a prompt answer if it were only possible for him to give one. It would seem that there was no class of persons with which he did not have some epistolary correspondence. Popes, Cardinals, Kings, Bishops, heads of religious houses, simple priests, dukes, counts, imperial legates, cities, municipalities, senates, private individuals, —all pass before us as we read the Saint's words addressed to them. His theme is God and whatever makes to his glory: the proper training of youth; the restoration of discipline in religious houses; the building of seminaries for clerics; the reconciliation of parties at variance; the settlement of the dispute between the Portuguese King and the Roman Court; the conversion of infidels and the return of heretics to the true faith; the conversion of the Jews; the best means to help the dying; the construction of houses for orphans and unfortunate girls; the method of action laid down for Lainez and Salmeron in the Council of Trent; for Salmeron and Brouet on the Irish mission; for Nunes Barreto, De Oviedo, and Carneiro in Ethiopia; for Landinus in Corsica. His mind and his care reached out to the ends of the earth; he sent his children thither with instructions as to how they could best further the Kingdom of Christ; and while he did all he could to strengthen the faith of the northern nations that were in such a lamentable condition, he used all the

persuasive power of his words to have the Turks driven off the sea and to break their power in Europe.

But, as is to be expected, the Society and his children claim and receive the largest share of his attention. In these letters we may be present at its birth, its growth, its success, its trials, and in all its vicissitudes. Ignatius is ever the same, full of hope and trust in God; we see his mind in its simplicity and greatness, the motives of his action, the reasons he makes use of in exhorting and admonishing, the burning love of God's glory, his charity, prudence, and moderation.

The first volume contains the letters written during the twenty-four years from March 1524 to March 1548: of the 258 letters published, over 150 are to Jesuits. There is a very long one on the advantages of literary studies and the necessity of being well grounded in them before going on to higher studies. It would seem that Lainez thought they would unfit a person for philosophy and theology, so Polanco wrote to him on the subject and gave St. Ignatius' opinion, and his own as well, on the subject. This is the first document known to us that treats of a branch of study in which Ours were afterwards to acquire such fame. We have the letter to Paul III. begging him to free the Society from the burden of governing monasteries of nuns and undertaking the care of pious ladies, with the Pope's affirmative answer to the petition. In letter 211 the Saint speaks of the choice of candidates for the Society and the trials to which he subjected them. To this theme Polanco recurs in letters 208 and 231. The Saint explains the whole theory and practice of religious perfection (letter 210), religious poverty (letter 186). Obedience is insisted on in divers letters (52, 182, 243, 252). He recommends mutual intercourse by letters among Ours, and lays down the laws of writing to the General (ll. 180, 205, 255). He offers himself for a mission to Ethiopia (l. 140).

These are a few of the matters touched upon by our Saint in his communications with Ours after the founding of the Society. It would be interesting to recall the tender love he had, especially for his first-born children in Christ, as shown in six letters to Faber, in the three to Xavier, in the six to Lainez, in the two to Salmeron, in the thirty to Rodriguez, in the two to Bobadilla, in the four to Le Jay; but we have already gone beyond the limit, and so must bring our remarks on the "Monumenta Ignatiana" to a close, with the fervent wish that these letters will be sought for by all of Ours whose one desire is to renew in their own lives the image of their sainted Father in God—Ignatius.

Pilgrim Walks in Rome. By REV. P. J. CHANDLERY, S. J., 8vo., pp. 468 $1.50, New York, The Messenger, 1903. This is a reprint, with valuable additions, of the articles which have appeared in "The Messenger." The "Letters

and Notices" gives the following appreciation of the work :— Father Chandlery, secretary to the English Assistant, having for several years rendered valuable service to English Catholics visiting Rome, by introducing them to the various churches, shrines, and other objects of ecclesiastical interest in the Eternal City, has now brought out a very complete volume on the subject which will be a great boon to all its readers. He has done his work thoroughly well, paying careful attention to each department, commencing with the main points and buildings, and carrying on the series through the various sections of the city. The letter-press, which is especially clear and distinct, combines with the copious and beautiful illustrations interspersed throughout the book, in placing all the leading objects before the eye, and enables each one to be a visitor to Rome for himself. Father Chandlery has also supplied details of the rooms and houses of the early saints according to the order of the centuries in which they lived, adding a chapter of pious visits to the shrines and relics of saints towards whom English Catholics have a very lively and special devotion. Futhermore his book is fully indexed and contains an excellent plan of Rome.

The Messenger Office, New York and the Manresa Press, Roehampton, are the publishers of the work, and the profits of its sale will be applied to the Mission of the Upper Zambesi. Besides the ordinary edition an elegant holiday edition, handsomely bound and enclosed in a box, has been also published. Price $2.50.

The criticisms of Father Schwickerath's "Jesuit Education" which have appeared in many Protestant as well as Catholic Reviews and Journals are a proof that the work has been well received and that it has met a real want. Space forbids us from quoting from these reviews, some of which our readers have doubtless seen, but we must not pass by the comments which have reached the author from private communications and which are of unusual interest. We select a few. One, a distinguished writer who is well acquainted with Jesuit colleges both in this country and in Europe writes : "The book is the clearest and most skilful defense of the Society I have ever seen. For, although it treats *ex professo* only of one department of the Order's activity, in reality it turns out to be an apologia of the Society. I shall recommend the book to many Catholics who are not friends of the Society. In numberless passages you prove that the grandest ideas are embodied in your rules and the Ratio, and that a wise application of the regulations has led, and can still lead, to the most beautiful results, though it is but natural that the practice at times falls short of the ideals of the Ratio." Archbishop Quigley of Chicago writes: "I think the publication of your book is very opportune. Infidel teachers are multiplying and filling the world with worthless trash on the philosophy of education and methods

of teaching. We have need of such books as this of yours and I welcome its appearance. I intend to order a number of copies for our Catholic young ladies who are in the training school here, preparing for positions in the public schools. A delegation of them called on me yesterday, complaining of the false philosophy of one of their instructors. I spoke to them of your book, and they are delighted. I greet your book, then, as a blessing for all of us." In October a copy of the book had been presented by a friend of the author to Cardinal Satolli. During Christmas week His Eminence said: "I have read the book and think it to be a most important work." Very Reverend Father Meyer wrote that he had read the "excellent book with the greatest interest. I hail with delight every work that will help to enlighten Ours as well as outsiders, on this most important matter. Your book cannot fail to produce that effect on all that will study it carefully."

Indeed, recent correspondence of Protestant authors with Father Schwickerath proves that the desired effect begins to be produced on some outsiders. One, whose book is censured very severely in "Jesuit Education," says that the new book "has been a revelation to him, has given him a far different conception of the Jesuits and their educational work from that formerly possessed, that he must confess to many errors in his chapter on Jesuit education, that he is going to revise it completely," etc. This he has done in the mean time and sent the chapter for revision to Woodstock. In two other educational works passages misrepresenting Jesuit education will shortly be removed. On January 5th another Protestant, a professor of pedagogy in one of the leading universities, wrote to the author: "I have read with a great deal of interest and profit your volume on Jesuit education, and will use it as a reference authority for my classes in the history of education." He then states that he has in preparation a work on the history of education, and requests the author to contribute a chapter on the Ratio Studiorum.

These gratifying comments should suggest to Ours that it may be very useful to recommend the book to teachers, priests and educated laymen, and particularly to work toward having the book placed on the shelves of the public libraries. It is surely in the interest of our colleges and the Society in general, to do all we can to counteract the outrageous calumnies contained in so many publications, and the present volume is excellently fitted for accomplishing this work. Some months ago Father Magevney wrote that Ours should bring the book to the notice of as many as possible. This has been done by several zealous Fathers in three or four places. In one city, through the efforts of a Rector of a college, 100 copies were disposed of. Before Commencement day a second edition, carefully revised, will be out, and we suggest that "Jesuit Education" is a most appropriate prize

for graduates and pupils in the higher classes, a prize which for years might continue to do good to the pupil and the college.

Father Meyer's "First Lessons in the Science of the Saints" has been translated into Italian and is being edited by a Roman Prelate. Herder also announces an edition in Spanish. The English original continues to be favorably noticed. The reviews in the "Dublin Review," the "Irish Monthly," and the "Civilta" are particularly good.

We are glad to announce that Father Maas's "Life of Jesus Christ According to the Gospel History" is meeting with such success that a fourth edition is being prepared and will soon be issued.

The English translation of Father Meschler's "Leben Jesu Christi in Betrachtungen" ("The Life of Christ in Meditation"), as we learn from the author himself, is nearly finished. The first volume is ready for the printer, the second will be ready by Easter.

ACKNOWLEDGMENTS.—From Father José Algué, Manila, "Report of the Director of the Philippine Weather Bureau for 1902," Part III. "Bulletin" for April with Entomological Notes on An "enemy of the cabbage plant" by Father William A. Stanton, S. J. "Bulletin" for May with Observations on Insects affecting the crops in the Philippines by Father Stanton; also for June and July.

From the Observatorio de Granada—"Boletin Mensual," Agosto, Octubre, Noviembre.

Letters and Notices, Mittheilungen, L'Imprimerie Catholique de Beyrouth, Relations d'Orient, Chine et Ceylon, Zambesi Mission Record, Angelus.

Lettere Edificanti della Provincia Veneta, Serie XII. Province Catalogues of Belgium, Germany, Holland, Ireland, Missouri, New Orleans, Mexico, Castile, Canada, Naples.

Georgetown College Journal, Holy Cross Purple, Redwood, Xavier, Stonyhurst Magazine, Mangalore Magazine, Spring Hill Review, Mungret Annual, St. Aloysius College Calendar, Mangalore, La Missione di Mangalore.

BOOKS, MAGAZINES, AND IMPORTANT NEWSPAPER ARTICLES

PUBLISHED BY OURS IN THE UNITED STATES[1]

DURING THE YEAR 1903.

I.—BOOKS.

The Sheriff of the Beach Fork, REV. H. S. SPALDING, S. J., 8vo., pp. 232, 85 cts., New York, Benziger Brothers, January.

Popular Errors about Classical Studies, REV. THOMAS E. MURPHY, S. J. 16mo., pp. 38, five cts. Holy Cross College, Worcester, January.

Jesuit Education, REV. ROBERT SCHWICKERATH, S. J. 8vo., pp. xiv. & 687 ; $1.75, St. Louis, B. Herder, June.

Christian Apologetics, REV. W. DEVIVIER, S. J. Translated by REV. JOSEPH C. SASIA, S. J., 8vo., two vols., pp. xiii. & 991, $2.50, San Jose, California, July.

Reading and the Mind, REV. JOHN F. X. O'CONOR, S. J., Sixth edition 8vo. pp. 200, $1.00, Philadelphia, Joseph McVey, December.

Religious Reading. Part II of "Reading and the Mind" 8vo. pp. 20, twenty cts. Philadelphia, Joseph McVey, December.

Greek Exercise Book, MR. JAMES A. KLEIST, 12mo., pp. 114, seventy cts., St. Louis, B. Herder, December.

Jesus Christ the Word Incarnate. Considerations gathered from the works of St. Thomas Aquinas. By REV. ROGER FREDDI, S. J. Translated by REV. F. J. SULLIVAN, S. J. crown 8vo., pp. 400, St. Louis, B. Herder, December.

Imitation and Analysis, REV. FRANCIS P. DONNELLY, S. J., 12mo. pp. vi. & 190, sixty cents, Boston, Allyn & Bacon, Second edition, August.

General History of the Christian Era, By REV. ANTHONY GUGGENBERGER, S. J., vol. 1 & 2, Second edition, St. Louis, B. Herder, $1.50 per vol.

General Index to History of the Christian Era, REV. ANTHONY GUGGENBERGER, S. J., pp. 62, St. Louis, B. Herder, twenty-five cts.

A Systematic Study of the Catholic Religion, REV. CHARLES COPPENS, S. J. 8vo., pp. xiii & 366, St. Louis, B. Herder, $1.00. August.

[1] A few magazine articles published in this country by Ours of other lands are included. These are designated by the author's habitat in a parenthesis.

Reminiscences of Creighton University, Omaha, REV. M. P. DOWLING, 8vo., pp. 280, $1.25, Omaha, Burkley Bros., May.

Harry Russell. REV. JOHN E. COPUS, 12mo. pp. 229, 85 cts., New York, Benziger Bros.

St. Cuthbert's. REV. JOHN E. COPUS, 12mo. pp. 249, 85 cts. New York, Benziger Bros.

Edgar, or from Atheism to the Full Truth. REV. LOUIS VON HAMMERSTEIN, S. J. Translated from the German. With Preface by REV. JOHN A. CONWAY, S. J. 12mo. pp. 355, $1.25, New York, Benziger, May.

The Our Father, Analyzed according to the Doctrine of St. Thomas, REV. J. G. HAGEN, S. J., pp. 32, ten cents, New York, Benziger Bros. April.

Historical Sketch of Loyola College, Baltimore, 1852–1902. By REV. JOHN J. RYAN, S. J. Baltimore, Loyola College, pp. 247, Quarto, May.

A Study of some new Semi-permeable Membranes. Dissertation for the Degree of Ph. D. By REV. J. P. COONEY, S. J. 12mo. pp. 36, Baltimore, Johns Hopkins Press.

Instinct and Intelligence in the Animal Kingdom, REV. ERIC WASMANN, S. J. Authorized translation, 8vo., pp. x. & 171, $1.00, Herder, St. Louis, May.

Pilgrim-Walks in Rome, REV. P. J. CHANDLERY, S. J., 8vo. pp. 468, $1.50, New York, Messenger, September.

The Great Encyclicals of Pope Leo XIII., REV. JOHN J. WYNNE, S. J., 8vo., pp. $2.00, New York, Benziger Bros., September.

Supplementum Catalogi Primi Ad usum eorum ex Nostris, qui Scientiis Naturalibus dant operam. By REV. F. HILLIG, S. J., 12mo. pp. 22, Toledo, St. John Berchman's College. December.

Synopsis der Höheren Mathematik. Band III., Lieferung 4. REV. J. G. HAGEN, S. J. Berlin, Dames.

Beobachtungen Veränderlicher Sterne von Edward Heis, (1840–1877) and Adalbert Krueger (1850–1892) Same Author and publisher.

Chart and Catalogue for Observing Nova Geminorum. Same Author.

II.—MAGAZINE AND MAGAZINE ARTICLES.

The Messenger, Monthly Magazine 8vo. 120 pages each number, $2.00 a year. New York, The Messenger Office.

The Messenger of the Sacred Heart, Monthly, 8vo., 30 pages each number, 50 cts. a year, New York, The Messenger Office.

The Pilgrim of our Lady of Martyrs, Monthly, 8vo., 25 pages each number, 50 cts. a year

The Catholic Mind, Fortnightly 16mo., $1.00 a year.

CHIEF ARTICLES IN "MESSENGER" AND "CATHOLIC MIND."

Fr. T. J. Campbell, A New Landmark on the Hudson, February. John Wesley, October. Jubilee Sermon on Leo XIII. No. 5 of "Mind."

Fr. Thomas Hughes, Impressions of a Wayfarer, January. The Jubilees in Rome and their Results, April.

Fr. Denis Lynch, Review of 1902, January. With the Silent Speakers, November. The Religious Conflict in France, July, and "Mind" No. 12.

Fr. Benedict Guldner, The German Centre Party, February. Moral Training without Religion, November, Reform, True and False, Translated from Von Keppler, "Mind" No. 1.

Fr. P. J. Chandlery, (Rome) Pilgrim Walks in Rome, March and April. With St. Philip Neri at Rome, September.

Fr. C. Coppens, Is Vivisection morally justifiable? April. Requirements of the Church for a Valid Marriage, May. Corporate Reunion with Rome, June. The Graymoor Friary, March.

Fr. John Conway, The Congo Free State Before the Bar, November. What the Church has done for Education, "Mind" No. 7.

Fr. Francis Goldie, (England) Canterbury, August.

Fr. C. M. Daignault, A visit to the Virgin's Shrine, November.

Fr. Thomas A. Finlay, (Dublin) The Struggle for Life in Industrial Ireland, December.

Fr. Matthew Russell, (Ireland) Mary Howitt, Quaker and Catholic, December.

Fr. Timothy Brosnahan, Mr. W. H. Mallock's Entanglement, March.

Fr. Anthony Maas, The Attitude of Modern Protestants towards the Virginity of the Blessed Virgin, "Mind" No. 9

Fr. Anthony Guggenberger, The Jesuits accused and Defended, "Mind," 23.

IN THE CATHOLIC QUARTERLY.

Fr. D. T. O'Sullivan, Scientific Chronicle, Each number.

Fr. W. Poland, The Social Bearing of Elementary Instruction, January. History of Schools—A suppressed Chapter, April.

Fr. J. D. Murphy, (St. Beuno's, England) Ancient Commerce with East Africa, January.

Fr. A. J. Maas, Attitude of Modern Protestants towards the Virginity of our Blessed Lady, April.

Fr. D. A. Merrick, The Example of Napoleon, April.

Fr. H. Thurston, (London), Dr. H. C. Lea on the Causes of the Reformation, July.
Fr. Charles Coupe, (London), Tennysonian Sea-Echoes, July.
Mr. L. Willaert, (Stonyhurst), Duelling, its Early History, July.
Fr. R. Schwickerath, A Fatal Error in Education and its Remedy, October.

IN THE ECCLESIASTICAL REVIEW.

Fr. A. J. Maas—"Sacred Scripture." Article in each number under "Ecclesiastical Library Table."
Fr. Thomas Hughes, The Sacrament of Confirmation in the Old Colonies, January. Educational Convoys to Europe in the Olden Times, July.
Fr. Charles Coppens, Annual Retreats for the Clergy. June.
Fr. P. St. John (Valkenburg) A Disputed Point in St. Cyprian's Attitude towards the Primacy, August.
Fr. R. Schwickerath, The Attitude of Modern Scientists towards Religion, November.
Fr. M. Watson (Australia) Immaculata. The Angels' Hymn, December.

IN VARIOUS MAGAZINES.

Father Francis J. Finn—"Getting Ready," "On Vocation," "Well begun is Half Done," "In a Fool's Paradise," "Things that have Pleased Us," "Sweet Charity," "A Christmas Farce." A series of dialogues for the young published in Benziger's Magazine each month of the year 1903.
Father William F. Rigge—"A Visit to an Observatory," "A Peep through a Telescope," Benziger's Magazine, January & February; "The Times of Sunrise & Sunset," St. Michael's Almanac, Shermanville, Illinois.
Father Charles Coppens—"How has the Power of Peter been vested in Pius X." In "Living Church" Aug. 29.
Father William Stanton—"Observations on Insects affecting the Crops in the Philippines." Monthly articles in "The Philippine Weather Bureau," Manila.
Father Joseph Riordan—"A Study in American Freemasonry," Preuss's "Review," weekly from the month of May.
Father Robert Schwickerath—"Catholics and the Study of the Classics," Preuss's Review for October; "Protestantismus and Katholische Kirche als Erzieher zur Sittlichkeit," Pastoral Blatt for January' and February; "Die Congressbibliothek in Wash-

ington," Stimmen aus Maria Laach for January and February.

FATHER THOMAS I. GASSON,—"St. Francis of Assisi," Moshier's Magazine for January; St. Dominic, in same for February; "Is Intellectual France drifting from the Church? "Donohoe's," January.

FATHER JOHN J. WYNNE—"The Outlook for the Catholic Church for the Next Ten Years," "Harper's Weekly," August 23d.

FATHER MATTHEW RUSSELL—"Sir Charles Gavan Duffy," "Donohoe's," August.

COLLEGE MONTHLIES, AND ANNUALS.

(a) Monthlies.

Georgetown College Journal; Fordham Monthly; The Xavier, N. Y.; Holy Cross Purple; Stylus (Boston College);

The Dial (St. Mary's Kansas); Fleur De Lis (St. Louis); St. Ignatius Collegian (Chicago);

Redwood (Santa Clara, California).

(b) Annuals.

St. Joseph's College, Philadelphia; Spring Hill College, Alabama; Sacred Heart College, Denver.

CHURCH CALENDARS.

St. Francis Xavier's, New York; Immaculate Conception, Boston; Gesu, Philadelphia; Loyola, Baltimore; St. Ignatius, Chicago; St. Xavier, Cincinnatti; Gesú, Milwaukee (Quarterly); St. Ignatius, New York; Pacific Coast Calendar, San Jose, California; Monats Bote, Holy Trinity, Boston; St. Ignatius, San Francisco, California.

III.—IMPORTANT NEWSPAPER ARTICLES.

MR. HERMAN ACKER, "A Catalogue of Catholic Literature," No. 1 Fiction (English, German, French); Several articles on "Catholic Books in Public Libraries," in "Buffalo Volksfreund" and "Catholic Union & Times" from January to June.

FATHER FRANCIS CASSILLY—"Attack on the Doctrine of the Trinity," Chicago Record & Herald," March 22d. "Lights and Shadows of American Life, Chicago (Lectures printed for private circulation.)

FATHER HERMAN MAECKEL, Many articles on Social Democracy in the "Buffalo Volksfreund" throughout the whole year.

FATHER FRANCIS S. BETTEN, "Der Unterricht über die lässliche Sünde," "Pastoralblatt," Sept.

FATHER GUGGENBERGER, "Question Box," "Catholic Union & Times," weekly since September.

FATHER WILLIAM O'B. PARDOW, "Christmas Truths," In "The Catholic Standard and Times," Philadelphia, Dec. 19, 1903.

IV.—MUSIC.

FATHER LUDWIG BONVIN, Der 103 Psalm. Lobpreise, meine Seele den Herrn. (Bless the Lord, O my Soul) für gemischten Chor., Sopran-Solo und Orchester oder Pianoforte Op. 68. Vocal score Leipzig, Breitkopf & Härtel, $1.50, "Lo again 'tis Evening." For mezzo-soprano or baritone, Op. 45 "The Messenger," New York, February.

FATHER HUBERT GRUENDER, Evening Bells (Abendglocken) Song for mezzo-soprano or baritone Op. 8, No. 1; "Springtide Sorrow," Song for mezzo-soprano or baritone, Op. 8, No. 2 Buffalo, M. M. Leidt, June.

QUERIES.

LXIII.—When and where was the "Recollectio Menstrua," practiced in several provinces of the Society, instituted? Are there any letters from the Fathers General approving and regulating its practice; as, for instance, the giving of the points of meditation by the Spiritual Father, the instruction (or exhortation), the "consideratio status," etc.?

LXIV.—The little treatise by Père Michael Boutauld, S. J. entitled, "Méthode pour converser avec Dieu" was put on the "Index" by a decree dated April 5, 1723. This condemnation has not been revoked (cf. "Index" edition of 1900 p. 212). Among the innumerable editions which have been published since the condemnation of the book, is there one "emendata ad mentem S. Congregationis Indicis?"

OBITUARY.

Father Charles Kennedy Jenkins.

Father Jenkins who died at Georgetown College, June 19, 1903, at the age of sixty-nine, was descended from a family conspicuous in the early history of Maryland for its adherence to the Faith. The family came from England to this country originally in 1660 to escape the persecution against Catholics. They were descended from William Jenkins, the son of Ap-Jenkins, of Wales, who settled in St. Mary's Co., Maryland, prior to 1663. William married Mary Courtney daughter of Lieutenant Courtney of England, who came over with Lord Baltimore in the Ark and Dove, March 25, 1634. William Jenkins was born at White Plains, St. Mary's Co., Maryland, in 1663, and is the founder of the family in this country. The Jenkins lived peacefully at White Plains under the tolerant government of Lord Baltimore until early in the 18th century, when discord arose on the passage of the Catholic Disability Act, and the family emigrated to Long Green, Baltimore County.

Father Jenkins was born in Baltimore City, May 24, 1834. His father was Mr. James Jenkins, a brother of Mr. Thomas Jenkins, whose family built Corpus Christi Church. His mother was a sister of Captain William Kennedy, whose family erected St. Ann's Church in Baltimore. Father Meredith Jenkins contributed the funds for the erection and equipment of the Georgetown College Observatory, and the Rev. Oliver Jenkins, of the Congregation of St. Sulpice, was largely instrumental in securing the success of St. Charles College, Ellicott City, Maryland. And Father Augustine Jenkins of the Old Society, a member of the same family, born in Maryland, January, 1742, was a zealous missioner in Maryland, and died at Newtown in 1801. He is spoken of in very high terms by Archbishop Carroll in a letter, as far as I can remember, to Father Charles Plowden.

Father Jenkins was educated at St. Mary's, Baltimore, and entered St. Charles, Ellicott City when it opened in 1852. Among his fellow students at St. Charles was His Eminence James Cardinal Gibbons. At the age of twenty Charles Jenkins entered the Novitiate of the Society of Jesus at Frederick, Maryland. After his juniorate he taught rudiments at Georgetown, 1857–59. In 1860 he was assistant treasurer at Loyola College, Baltimore. He studied Philos-

ophy at Boston College, 1861-63. His theological studies were made at Georgetown, 1864-66. During the year 1865-66 he was treasurer of the College. He was ordained priest at Baltimore in 1866, with Archbishop Kain of St. Louis and Archbishop Keane of Dubuque, and Rev. Edward D. Boone, S. J., and others of the Society. He was then made Minister of Holy Cross College, Worcester, Mass., in 1867, and held the same office at Georgetown, 1868-69. Then he acted as treasurer at Gonzaga, 1870, and at Georgetown, 1871-72. He made his third year of probation at Frederick, Md. in 1873, and was Minister at Georgetown in 1874-75.

In 1875 Father Jenkins was appointed Rector of Gonzaga College, retaining this post till 1882. During his incumbency of this office he built the Notre Dame Academy of St. Aloysius parish. He was next made Superior of St. Aloysius Church Leonardtown, where he remained for the following twenty-two years, being at the same time Superior of the missions in the upper part of St. Mary's Co., Md. Before entering more fully upon the labors of this kind and zealous Father in the southern part of the State, it may be allowed to add a few words about his stay in Gonzaga. His Community was much attached to him, and here as in other places the people in general admired his zeal and pleasant disposition. He had a kind word and a good wish for every body; the children were fond of him; the sick had a staunch friend, and the sad of heart a gentle comforter.

Untoward circumstances in financial matters rendered the last of his stay in Washington disagreeable. He was not responsible for the state of affairs. It is true he built the school for girls, which still exists there, and made it more valuable, and thus added to the debt; for the rest, an enormous and arbitrary government claim for taxes, the almost enforced purchase of the present college building and the old debt made a large sum, which, however, was soon greatly reduced by Father Fulton, the next Rector, by selling, some think, unwisely, our old property on F Street, These few words I write to remove a false impression.

Father Jenkins was devoted heart and soul to the welfare of his people. His cheerful, charitable, and whole-souled disposition endeared him to everybody, and he was known and loved as a father by every one in St. Mary's County.

His dearest work was St. Mary's Academy in Leonardtown, and of this institution he may well be regarded as the founder. Always energetic, his first care was to secure the best of Catholic training for his children. Accordingly he applied to several communities of Sisters to obtain aid in his holy work. Some responded readily, but after reviewing the field of labor, a small settlement, a scattered flock, and poor accommodations for school work, they declined to undertake the mission. But Father Jenkins still prayed and worked. In 1885 the Sisters of Nazareth, from Kentucky offered their assistance, and sent five of their Congregation to the Leon-

ardtown school. With this encouragement the zealous pastor felt himself enabled to overcome many obstacles in the way of Catholic education. In 1889 the frame structure used as convent and school proved inadequate, and with the work well in hand and an increase in number of pupils, the Sisters took possession of a newly erected, handsome, and commodious addition.

Father Jenkins himself superintended the work of construction, and greatly rejoiced over the fulfilment of his cherished plan.

The two parishes of St. John and the Sacred Heart are indebted to Father Jenkins for the two beautiful churches which he built. He lived near the workmen during the progress of the buildings; and as he was an expert in the use of all kinds of tools he lent his personal aid in every stage of its progress.

On the 15th of June, 1900, Father Jenkins went to St. Joseph's Hospital, in Baltimore, for a serious physical ailment from which he had been suffering many years. On his return from the hospital he resumed his beloved work, but with lessened powers. Two years later he again submitted to a severe surgical operation, without the use of anæsthetics, and although some relief was obtained, his constitution was shattered. No thought had he, even now, of surrendering the post of duty; his heart was unyielding in his devotion to his work and the welfare of his beloved people. In December 1902, he was forced for the third time to seek relief in the hospital, and a third time returned with great hope of a lasting cure; but his hope was vain. His life-work was at an end. In February a stroke of paralysis, which it was thought would prove fatal, rendered him unfit for all further work, and he was transferred to Georgetown.

Here his condition improved somewhat, and he offered the holy Sacrifice once or twice. Generally, however, he was unable to celebrate Mass, but daily received holy Communion, and when the end came he was fully prepared and fortified. On the 18th of June he arose at 5 o'clock and received holy Communion at the 5.30 Mass. He seemed as well as usual until after Mass when he fell and struck his head on his prieu dieu.

He was carried in an unconscious condition into the sacristy where the sacrament of Extreme Unction was administered. He expired without recovering consciousness. His funeral took place at Georgetown. His death was keenly felt by his dear children at Leonardtown, and their love for their father found deep expression as they crowded to their church to attend a public Mass for the repose of his soul.

Thus has passed away a priest whose character was endeared to all by the admirable and lovable traits manifest in his daily life. In the words of a life-long friend: He was of a

cheerful disposition, kindly and retiring, but earnest and zealous, and his memory will remain a treasured consolation to all who had the good fortune to know him or come within the sphere of his influence.—R. I. P.

LIST OF OUR DEAD IN NORTH AMERICA

From October to December 1903.

	Age	Time	Place
Fr. Nicholas L. Schlechter.....	55	Oct. 4	St. Mary's, Kansas
Fr. Charles Petitdemange.....	78	Nov. 2	Jersey City, N. J.
Br. Martin Whelan.....	66	Nov. 22	Georgetown, D. C.
Br. Michael Hogan.....	68	Nov. 28	St. Andrew-on-Hudson
Br. Patrick Brady.....	66	Dec. 31	Georgetown Hospital
Fr. Aloysius Curioz.....	87	Dec. 17	Grand Coteau, La.

Requiescant in Pace.

VARIA.

ALASKA. *A Monument to Father Judge.*—In the Catholic church of Dawson, Yukon Territory, a marble monument has been placed over the grave of the Rev. Father Judge, S. J., the first priest who worked for the pioneers of the Klondike. The base of the monument bears, in engraved gilt letters, a Latin inscription to this effect: "Here lies the body of Father W. H. Judge, S. J., a man full of charity, who, with the co-operation of all, here first erected a house for the sick and a temple of God; and who being mourned by all died piously in the Lord, the 16th of January 1899." *London Tablet, December 26, 1903.*

ST. ANDREW-ON-HUDSON. *Visit of the Archbishop.*—His Grace, The Most Reverend John Farley, Archbishop of New York, spent two days at the Novitiate during November. His visit, which had been repeatedly postponed owing to the delays in completing some portions of the interior of the building, fell on the eve and feast of St. Stanislaus, and added greater impressiveness to the customary observances. Father Rector met His Grace at the depot and accompanied him on the drive to the Novitiate, where the community were assembled in the main corridor, the Fathers and Juniors on one side and the Novices and Brothers on the other. All knelt while His Grace gave his blessing and passed to his room in the southwestern corner of the building. When His Grace was attired in his episcopal robes, all proceeded to the chapel for Benediction, at which he officiated. During supper the panegyric on St. Stanislaus was pronounced by Brother Fox. In the evening the community assembled in the refectory, where the Archbishop was welcomed by those appointed from the various grades. Fr. Brown read a congratulatory address on behalf of the Tertian Fathers; Bros. Cronin, Murphy and McDonough for the Juniors, Bro. Farrell for the Novices. His Grace responded in an earnest speech, during which he gave expression to his love and appreciation of the Society, called attention to the number and variety of the works achieved by our Fathers in this Province, and exhorted the Juniors to greater efforts in their studies in view of the progressively faith-destroying spirit of science. In the morning the Archbishop celebrated the community Mass, and during the solemn High Mass, which Fr. Provincial sang, occupied the throne which had been prepared for him in the chapel. His Grace took his departure in the afternoon, with many expressions of the pleasure of his visit and of his intention to spend St. Stanislaus' feast each year at the Novitiate.

Mission Work.—The scope of the Missions has been steadily increasing. Fr. Corbett gives an instruction every Sunday to the German youth of Poughkeepsie at the German Church. Six Juniors teach catechism at St. Mary's Church. At the church of Regina Cœli at Hyde Park, four Juniors give catechetical instruction to children, some of whose parents were taught by the zealous Novices who years ago rowed from the old Novitiate at West Park each Sunday to instruct them. The Mission to Staatsburg, intrusted to the Novices, necessitates their early rising and a fifteen mile circuit. At Campion Hill Mission, the children with some of the Apostolic zeal of their teachers, have been inducing their Protestant friends to attend the instructions. The Novices who go to Pleasant Valley teach in the pretty little chapel which was projected by Father Walsh and brought to a successful completion by Father Richards, who says Mass there on Sundays and Holy Days.=The State Hospital furnishes a field for Father Gaffney's zeal. The number of Catholic patients is large as well as that of the attendants. Fr. Lunny assists him with the sick calls and preaches there once a month. Two Masses are said on Sunday for patients and attendants. From the beginning, we have been cordially received by the superintendant, Dr. Pilgrim, and his assistants.

Improvements.--The corridors and stairways of the Novitiate have been hung with many of the familiar pictures brought from Frederick and with many new ones. The first floor is devoted to scenes in the life of Christ, hung in chronological order; the second to paintings of the Generals of the Society and some of the most illustrious patrons. On the third floor are seen representations of founders of religious orders. On the stairways are engravings of some of the most famous cathedrals in Europe. The library, when completed, will have a capacity of sixty-seven thousand volumes. In its present unfinished condition, it holds a little over half that number. The volumes have all been installed on shelves, arranged in accordance with the decimal classification and relative index system of Melvil Dewey, director of the New York State Library.

Number of Novices—The first scholastic year at the new novitiate has opened well, — twenty-five scholastic, and nine coadjutor novices have entered. The scholastic novices have come from the following colleges:—

Boston	8
Loyola	4
St. Francis Xavier's	4
St. Joseph's, Philadelphia	3
Holy Cross	2
Georgetown	1
St. Vincent's, Beatty, Pa.	1
Gonzaga, Washington, D. C.	1
St. Mary's, Chesterfield, England	1

BELGIUM.—The thirteen colleges of this Province, along with the Scholasticate at Louvain, had 6590 students the past scholastic year, an increase of 68 over the preceding year. The Scholasticate at Louvain has 125 theologians, besides Ours, attending its courses, and Namur 74 philosophers.

CANADA. *The Scholasticate.*—Six externs, five belonging to the congregation of St. Viateur and one secular ecclesiastic, are following the course of theology. The scholastic press under the charge of Brother Bourassa, prints both the French and English "Messenger" as well as the catalogue and nearly everything needed in the Mission. The presses are worked by an electro-dynamo and ten men are employed in setting up, &c.

CHINA.—*The Mission of Kiong-Nan*, under the charge of the Province of Paris, has published its annual report from July 1902—July 1903. There has been an increase of 58 Christian settlements, but of only 1188 Christians, owing to 7000 deaths from epidemics. There were during the year 5092 baptisms of adults and 52,394 of infants belonging to infidels.

The Report of the Mission of Tcheu-li, under the charge of the Province of Champagne, as we learn from "Chine et Ceylan," is most consoling. The increase of the Christians during the past year is 2033, and of Catechumens, 2400. There were 11,000 baptisms, 2583 of them being catechumens. Our oldest missionaries say that they have never before seen anything like this.

At Pekin the old monuments to our first missionaries to China, which were destroyed and their tombs opened and despoiled by the Boxers, have been re-placed by an expiatory chapel. On the exterior of the chapel the monumental stones have been placed, after being repaired, with their former inscription. In nearly all the opened tombs some bones were found which have been collected and placed in the wall under their proper monument. Mgr. Favier has thus preserved the remains of eleven of our most celebrated Fathers, among whom are Fathers Ricci, Adam Schall, Verbiest, and Longobardi. Throughout China our Fathers are repairing the chapels and oratories destroyed during the war, with the indemnity accorded by the Chinese Government and alms collected in France ; so that soon, if the peace continues as at present, the number of Catholic congregations will be greater than ever. The disposition of the people seems excellent and the number of converts and catechumens is ever increasing.

CUBA. *Belen College.*—The number of students has increased every year since the war. Boarders and half boarders are now upwards of 230, day scholars about 50. The College

is subjected to Government inspection as well as the course of studies. Lately our Father Rector has been authorized to open primary schools. It is impossible for the Professors to carry out the *Ratio Studiorum*, Latin and Greek having been entirely suppressed. The Sunday-school, in which poor boys are taught catechism, numbers about 500; after an hour of catechism they attend Mass.

The Observatory.—The Observatory attached to the College is doing its work in the same way as during the past year. There are two other Meteorological Stations in Havana, one belonging to the American Weather Bureau and the other to Cuba. The Cuban Government was asked by many in the daily papers to support our Observatory instead of erecting a new one, but it was not disposed to give money to Jesuits, when a big crowd was waiting for employment at the doors of the Administration. The contrast between Father Gangoiti's forecasts and those of the Weather Bureau and Cuban service was as remarkable in the last Jamaica hurricane as it was in the Galveston storm.

On the 11th of August orders came from Washington that warning flags of the approaching hurricane should be displayed in Havana. As soon as the flags appeared great consternation was aroused in the city. Telegrams were sent through all the country predicting that the Jamaica storm was coming, schools were closed, and every precaution was taken by the Government. On the same day Father Gangoiti placed the storm to the west of Jamaica and foretold its movement toward the Yucatan Channel and the Gulf of Mexico.

On the 12th, early in the morning, cablegrams were sent by Fr. Gangoiti to Mexico, Cienfuegos, Pinar del Rio, etc. stating that the storm was to the South of Havana, but that there was not any danger, because its movement was towards the Channel, as had been predicted.

Hurricane flags continued to be displayed, however, and many anxious to know the situation of the storm, applied to our Observatory. The Mayor of the city sent his Secretary, for information and some of the vessels detained in South Florida on account of the alarming signals of the Weather Bureau asked for Father Gangoiti's opinion. They were told that there was not any danger. They sailed out and arrived at Havana safely. Some ships were saved in Progress (Yucatan) on account of the information given by our Observatory to the Director of the Mexico Observatory.

ENGLAND. *Oxford.*—Pope's Hall continues to prosper. Three of our philosophers belonging to the Society were matriculated in October. One for history, one for mathematics, and the third for classics. This makes the number of Undergraduates belonging to the Society at present in residence to be ten.

The Recent Oxford Local Examinations.—These were held in four of our colleges in England as well as at Malta. Two

features are especially noteworthy in the statistics of these examinations. First the large percentage of high Honors taken by our boys as compared with that of the mere passes. Thus, while our passmen in the two examinations amount to considerably less than two per cent. of the whole number of passes, our First Class Honors men form ten per cent. of the total number in the Juniors, and no less than twenty-five per cent. in the Seniors. The other noteworthy point of comparison is in the Distinction lists. If we select the two leading subjects, Latin and Mathematics, it will be found that of the Latin lists, Senior and Junior, our boys form roughly fourteen and sixteen per cent. respectively, and of the Mathematics, twenty and nine per cent. and this though our candidates formed well under two per cent. of the whole. Other subjects such as Greek, History, and Scripture are not far behind.

Manresa.—The London University Examinations have replaced all others. Last summer four Juniors passed their Intermediate Examinations, one taking first class Honors in History, two passing in Inter. Arts, and one in Inter. Science. Five (Juniors and Novices) matriculated in June.

Beaumont.—Greek is no longer a required study at this college. Two years ago a Modern Side was introduced, in which the time given to Greek on the Classical Side was assigned chiefly to French, Science, and English subjects. This course has been found to meet the requirements of an increasingly large number of boys, and it has now been decided to extend the system by making this course general throughout all the classes, while special provision will be made for those boys whose parents wish them to learn Greek.

Edinburgh. Open air Services.—As forming a good sequel to our recent notice of Father Power's Open Air Services (Sept. number page 142) we give the following letter sent to the Editor of the *Evening Dispatch* by a Presbyterian :—

Edinburgh, July 20th, 1903.

Sir,—Passing down Lothian Road last night, my attention was directed to a large crowd at the junction of Grindlay Street, listening to an address by the Rev. Father Widdowson, one of the talented priests of the "Sacred Heart." This is the first time in my experience that I have heard the doctrines of the Romish Church expounded in the streets of our city by a clergyman of her communion, and I am glad to see the initiative taken up now by one so well qualified to speak. It is unfortunate that so many of us Protestants derive all our information regarding the Church of Rome from exclusively anti-Catholic sources, and surely it is well that those of broader minds and wider sympathies should be also approached by one within the Church, and, therefore, capable of presenting her doctrines in a reasonable light. In these days of "Primmerism" and ex-priests, etc., an intelligent

presentation of the other side is only justice to the younger generation among us, many of whom, it is to be feared, have been brought up in rather a narrow and circumscribed way.

I am, etc.,

A MEMBER OF THE CHURCH OF SCOTLAND.

"*Letters and Notices.*"

FORDHAM.—St. John's College, is erecting a notable addition to its group of buildings. During the past two years, the day students have become so numerous that a new hall is needed to relieve the present congestion.

The structure is 69 x 140. The basement, 12 feet high, and clear and lightsome, contains locker space for the day students and the steam heating equipment. The first floor, 16 ft. high, provides eight lecture rooms measuring 28 by 26 feet. The second floor, besides affording two more lecture rooms, will have an auditorium seating 960 persons, with a large stage 32 feet wide by 30 deep, for theatrical and other exhibitions. The third floor is to supply two class rooms and the spacious balcony of the college theatre. The new hall is located on the site of the former college infirmary, which was the original "Rose Hill Manor House," built prior to 1692, and known as Washington's head-quarters.

FRANCE.—The Province of France has opened two small colleges. One is in the isle of Jersey, in the house (Highlands) occupied by the Juniors and novices. It was opened in October with twenty students. The second is on the Belgian frontier at Marneffe, a little village in the province of Liege, Here about a year and a half ago a residence was procured and occupied by some of our Fathers and scholastics as a house of studies for some of our second and third year Philosophers. It is in this residence a college for a few pupils has been begun. It is not expected that under the present circumstances the number will be large in either of these colleges; but in case Christian education disappears entirely in France—as seems probable —they may be filled to overflowing. Meanwhile they will afford an opportunity for some of our scholastics to go through their years of teaching.

A good number of our French Fathers have gone this year to the Chinese missions where there is much to be done and a great need of men. From the Province of France alone thirteen have departed. The novitiates of the French Provinces, now in England and Belgium, have received their usual number of novices this year, in spite of the persecution in France.

Death.—Father John Baptist Terrien, formerly Professor of Dogma at the Catholic University at Paris, and known from his writings on the Blessed Virgin and the Sacred Heart, died at Paris on December 5th.

GEORGETOWN UNIVERSITY. *Opening of schools.*—The formal opening of the University, which in former years has occurred at the opening of the college year, was this year postponed until Sunday, October 11, in order that all the schools of the University might participate. The ceremonies began with solemn High Mass at 9.30 A. M., followed by solemn Benediction of the Most Blessed Sacrament, concluding with a sermon by Fr. John Quirk, President of Loyola College, Baltimore.

The attendance at the college is forty more than the attendance last year.

St. Vincent de Paul Society.—This Society has done much in the cause of charity during the past year. Each member makes a weekly contribution to the fund. Before the Christmas holidays the seniors went to each room in the house collecting clothing. Almost every student contributed generously or was shamed into a contribution by the urgent demands of the collectors. The large supply of clothing thus obtained was distributed by the members of the Society to the poor of the city. The money was spent in supplying food and fuel to needy families. It is hoped that in addition to the present good done by this Society, the practical lessons in charity will yield greater fruit in future years.

Sodalities.—The Senior Sodality was recruited to its full strength by a solemn reception on Dec. 8. The sermon was preached by Father Charles B. Macksey. The meetings of the Junior Sodality were formerly held on Sunday morning. It was thus practically impossible for the day-scholars to become members. Attempts to provide a separate sodality for day-scholars met with only partial success. The day-scholars refused to become enthusiastic over any organization which tended to distinguish them from the boarders. This year the meetings are held on a week day and the result is that nearly all the day-scholars are clamoring for the privilege of membership. The Sodality co-operated generously with the Society of St. Vincent de Paul in the great work of charity at Christmas time.

The League of the Sacred Heart.—The daily Communion of Reparation, a practice begun two years ago, is being continued this year. Two members of each class receive Communion every morning at the Students' Mass. On the evening of the First Friday, Fr. Raley preaches on the Sacred Heart.

The Law School.—Mr. George E. Hamilton, for many years the Dean of the Law School, has resigned from that position. He has been succeeded by the Hon. Harry M. Clabaugh, Chief Justice of the District Supreme Court. Justices Wright and Pritchard, the other two members of the local Supreme Court are now lecturing in the Law School.

The Medical School.—The graduates of the school still keep up their good showing. Last year five passed the rigid

examination for admission into the Medical Corps of the Army and Navy, one getting 964 points out of a possible 1000. The result of the recent competitive examination for hospital positions in Washington shows that the Georgetown students captured 15 out of the 18 available positions.

The Hospital.—A new wing, has just been opened. It runs from the old building along 35th St. a distance of 90 ft. The cost of the building was about $30,000. With this much needed addition the hospital can now accommodate 100 patients. During the past year 2882 patients were treated at the hospital. Of this number 198 were pay patients; the remainder were charity patients.

The Observatory.—Work at the observatory has been impeded and little has been done on account of the lack of observers and computers. Father Hagen writes as follows: "As I have been alone at the Observatory for over a year and have no prospect of getting an assistant, the publications of the observatory will necessarily fall short in number and bulk from what they have been in the past. How could it be otherwise when fewer observations are made and no computers are on hand to reduce the older observations? There is enough work here at present for five able assistants." Still Father Hagen has been able the past year to continue the publication of his "Synopsis," to issue a pamphlet on Variable Stars, and a Chart and Catalogue for observing Nova Geminorum.

GERMANY.—Father Frick, the author of the text-books on Logic and Ontology, is now Superior of the house of writers in Luxemburg and editor of the "Stimmen." The September number of the "Stimmen," containing a dedicatory poem to His Holiness, Pius X., by Father Baumgartner, was presented to the Holy Father in the beginning of October. His Holiness said that the names of both Father Baumgartner and of the great Catholic firm of Herder were well known to him. The Holy Father, who is acquainted with German, began immediately to read the poem and then told Cardinal Steinhuber to tell the author that he accepted the poem with great pleasure, and sent the poet and the publisher his apostolic blessing.

On October 7, an "Actus Publicus" took place at Valkenberg. His Eminence Cardinal Fischer of Cologne was present to honor and encourage the exiled Jesuits. Soon after his arrival His Eminence addressed the assembled community in a most hearty manner; he assured them of his love for the whole Society and of his particular sympathy for the German Province; turning to his two companions, canons of the Cologne Cathedral, he appealed to them to testify that "the Catholics in Germany stood in need of the Jesuits, and he hoped soon to lead them back to his archdiocese." Besides the Cardinal of Cologne, there were present the Bishop of Roermond, the Abbot of Merkelbeck, and a gathering of other religious: Dominicans, Francis-

cans, Carmelites, Redemptorists, and Oblates. The defender, Father Kösters, began with a dissertation on "The Nature, Methods and Progress of Theology as a Science." Then the disputation was opened by a German theologian, Dr. Gratzfeld, who attacked, "ex animo," as he said, the thesis in which the defender maintained the formal permanence of the elementary forms in living bodies. This opinion, the objector observed, was contrary to the common opinion of Catholic philosophers and the scholastic principles concerning the nature of bodies. The defender remarked that, *salva reverentia*, he abandoned the teaching of St. Thomas and the scholastics on this point, on account of very grave reasons taken from the natural sciences. After the disputation the Cardinal, who is a Thomist, said to a Father that he had observed that the Society leaves to its members considerable amount of liberty. To which the Father rereplied: "*In necessariis unitas*, for the rest it is good to leave young people some scope to make their discoveries known." Other objectors were Father Gietmann, S. J., who objected in classical Latinity, and was answered in as elegant a diction. Then followed Father Bernard, Oblate from Liege, Belgium, who attacked the *scientia media;* Professor Mannens of Roermond, Holland; Father Van Kasteren, S. J., Maestricht, Holland; Father Huyghe, S. J., Louvain, and Father Dalmatius, of the Order of St. Dominic, known as the best pulpit orator of the Dominicans in Germany. He began his objections with the following words: "Dear friend, setting aside the question which formerly was so hotly debated between our schools, let us pray that God may give us all that grace," etc. Then he took up the thesis on the institution of the Church. This Father spent the next day with the theologians at the villa. The objectors almost without exception urged their point splendidly and forcibly. The Oblate Father Bernard in particular was admired for the form and acuteness of his objections. The defender, thirty-one years old, performed his task in a brilliant manner, and showed all through that he possessed a mastery of the whole of theology, especially of exegesis. Soon after the "actus" he went to the University of Munich, to pursue special studies. It may here be added that at present nine Fathers and one scholastic of the German Province are studying in the universities of Berlin, Munich, Bonn, Innsbruck and Göttingen, some for colleges, others for specialties outside the line of college work. In the College of Feldkirch alone there are now eighteen Fathers teaching who have made a three years' course in a German or Austrian university. Although there is no government pressure in the case of the college of Sittard, there are several studying in universities with the view of being employed as teachers in Sittard. This is a practical expression of the conviction on the part of the Superiors that a university training is most desirous, if not necessary for the teachers of the province.

HOLLAND.—The Mission of the Dutch East Indies was entrusted to the Province of Holland in the year 1859. The enormous extent of the field of labor—it extends in longitude from 95 to 141 degrees and in latitude from 5 degrees north to 9 degrees south and includes thirty-four millions of inhabitants—rendered the missionary work there very difficult. In fact the work to be done was too much for one Province, especially a small Province such as Holland. For a long time Superiors have desired to give a part of this vast field to other Missionaries, but various difficulties prevented them from carrying out their wish. The Congregation of the Propaganda has at last assigned the part of the Mission included between longitude 125° 30′ and 141° East to the Missionaries of the Sacred Heart of Issoudun, France, who have flourishing establishments in Holland. In consequence of this division we lose the port of the Key-Islands, the only one we had in this country.

IRELAND. *The Apostolic School at Mungret.*—Many of our readers will remember the founder of this school, Father William Ronan, who visited this country in 1884, to make an appeal to American Catholics for the support of the school. This Father is still living and sends a "Report of the School" which shows what remarkable success it has had in the university examinations and at the Propaganda, Rome. With the single exception of our University College, Stephens Green, Dublin, whose successes raise it beyond the sphere of comparison with other Catholic College, Mungret stands at the head of all the Catholic Colleges of Ireland in the number and brilliancy of its general results and also takes its place high above the richly endowed Queen's College of Cork and practically on a level with Queen's College, Galway. This is proved in the Report by a tabulated list of passes and honors for the past twenty-five years (from 1886-1901). It is also shown that in the short space of sixteen years Mungret has passed fifty-eight students for the Degree of B. A. and has reached the high total of 580 passes in the various art examinations while its roll of University distinctions comes in all to 196 exhibitions, honors, etc.

At the Propaganda Mungret students have also gained remarkable distinction.

Out of seventeen students six got the highest degree in Theological Science that it is in the power of the faculty to confer, namely, the Doctorate of Divinity, while eight got the Licentiate of Theology and fifteen the Bachelorship of Theology. The value of the lesser distinctions may be judged from the fact that out of so large a number of students, little short of a thousand, that attend the schools of the Propaganda, the majority, as is natural, never succeed in getting any distinctions whatsoever. In addition, it may be remarked that Father Turner got a "*Solus*" in Dogmatic Theology, a

distinction rarely attained, and Father Veale the Medal in St. Thomas' Academy, another very rare distinction.

Of the Mungret men who studied at the American College, two are now successful Professors in the Diocesan College of St. Paul, Minnesota, two others have been employed by their respective Bishops as Secretaries, and are men in whom their ecclesiastical superiors place very special confidence, a fifth was chosen by his Bishop in 1895 to represent him when he was unable himself to go *ad limina Apostolorum*. Almost all the others have attracted notice and won golden opinions by their zeal, energy, self-sacrifice, and other priestly virtues.

OUR JUBILARIANS, for the year 1904 are :—

Diamond Jubilarians (sixty years in the Society.)

Father Alphonsus Charlier, Entered April 25, 1844.
Brother Dominic Leischner, " July 1, 1844.

Golden Jubilarians (fifty years in the Society.)

Father Pius Massi, Entered March 24, 1854.
Father John McQuaid, " July, 10, "
Father Raphael Gelinas, " " 27, "

LEO XIII. AND HIS RELATIONS WITH THE SOCIETY.—Archbishop Kelly, Coadjutor of Sydney, in his sermon at the funeral service for the late Pope in Sydney Cathedral, before the leading clerical and lay representatives of Australia, speaking of Leo XIII.'s admiration of the Society, used these words: "He (the Pope) did not feel called to a religious life, but he tells us in one of his private and familiar letters, that he sometimes prayed to God to add the spirit of the religious vocation, to lead him to beome a Jesuit. That prayer was not answered, as God had other designs. . . . Though he did not feel himself called to become a Jesuit, he declared that he felt unbounded esteem and admiration for the Society."

This affection for the Society he testified by the following favors, out of the many he conceded :

1. by the confirmation of all the Privileges of the Society, in his Brief, *Dolemus inter*, of July, 1886 ;

2. by the Canonization of three of our Saints, viz., SS. Peter Claver, J. Berchmans, Alph. Rodriguez, in 1888 ;

3. by raising several of our *Beati* to the honors of the altar ;

4. by granting a special feast in honor of Our Lady della Strada in 1890 ;

5. by confiding to the Society his cherished foundation, the Pontifical Seminary of Anagni, on which occasion, in a *motu proprio*, he extolled the Society highly as a teaching order ;

6. by his words of extraordinary praise of the Society and its work, and of tender affection for the Order, addressed to the Fathers Procurator in 1896—1899.

7. Rev. Father General told me that in other wonderful ways, that cannot be published, the Pope testified his deep love for the Society.

He also urged his brother, Cardinal Joseph Pecci, to re-enter the Society, and asked that the Cardinal might be buried in the Society's vault at S. Lorenzo in Campo Verano.

The following words of the late Pope, addressed to the clergy of Carpineto on the *Spiritual Exercises*, will be read with interest: "I have striven in many ways to be of service to my birthplace; but nothing that I have done has, I think, proved a greater boon for it, and for myself a greater comfort, than to have made it possible for the clergy to follow the Spiritual Exercises. What I can never forget is, that while my soul was eagerly yearning for a more substantial food, I sought for it in vain in many books; not one satisfied me until I came upon St. Ignatius' Book of the Spiritual Exercises. Keenly did I relish it, and bethought me: here at last is what my soul was craving for. Nor have I ever parted with it since. The meditation on the End of Man alone would suffice to consolidate anew the whole social fabric."

Letters and Notices.

MANGALORE.—*St. Aloysius College, Mangalore*, in spite of the Bubonic Plague, has flourished this past year as more than 430 students have followed its courses, 362 of them being native Christians. Father John Moore of the California Mission is still Rector of the college. Besides "The Mangalore Magazine" the Fathers of this Mission have recently issued a publication in Italian entitled "La Missione di Mangalore." Its object is to give benefactors information and news about the Mission; it is issued three or four times a year. So far numbers for June and September have appeared.=The Leper hospital under the charge of Father Müller of the Province of Maryland New York is doing excellent work.

THE MESSENGER. Apostolic Blessing of Pius X.—The following is the blessing recently sent by His Holiness to the editors of "The Messenger," it is inscribed under a picture of the Sovereign Pontiff:—

BEATISSIME PATER

Joannes Wynne, Thomas Campbell, Dionysius Lynch, Joannes O'Donovan, Sacerdotes e Societate Jesu scriptores, Provinciæ Marylandiæ Neo-Eboracensis ad pedes Sanctitatis Vestræ provoluti sibi, suisque laboribus et omnibus Provinciæ suæ Sociis Apostolicam Benedictionem humiliter petunt.

SS. pontifex benigne annuit precibus
Dat. In Ædibus Vaticanis die 3 Nov. an. 1903.

X J. M. Constantin Archiep. Patrensis.

Missouri. *St. Louis Scholasticate.*—The Fall disputations took place on Monday, Nov. 23, and Tuesday, Nov. 24, the following theologians taking part on the first day: *De Religione Revelata*, Fr. Jos. Bruckert defender, Fr. Patrick Burke and Fr. George Weibel objectors; *De Existentia, Essentia et Attributis Dei*, Fr. McGeary defender, Mr. Lawrence White and Fr. Francis O'Boyle objectors; "*Saint Jerome and the Deuterocanonical Books of the Old Testament*," a paper by Fr. Albert Esterman; and "*The Canonization of Charlemagne*," a dissertation by Mr. John Danihy. The second day was occupied by philosophers, as follows: *Ex Psychologia*, *De Intellectu*, Mr. Patrick Phillips, defender, Messrs. Mark Cain and Daniel Henry, objectors; *Ex Ethica*, *De Passionibus Hominis*, Mr. Jos. Wilczewski, defender, Messrs. George Bryan and Charles Cloud, objectors; *Ex Cosmologia*, Mr. Claude Pernin, defender, Messrs Edward Miner and Charles Ryan, objectors; "*Equilibrium of Forces*," an experimental lecture in Physics by Mr. Francis Rudden assisted by Mr. Albert Fox.

Omaha.—At Creighton University, Omaha, on September 21 Fr. Charles Coppens celebrated his Golden jubilee. The day was appropriately honored by solemn service at St. John's (college) Church in the morning, followed by a reception in the university hall and by a social gathering at the college in the evening. Father Coppens, born in Turnhout, Belgium May 24, 1835, entered the Society of Jesus at Tronchiennes, Belgium, September 21, 1853. Arriving in America the same year, he went to Florissant, Mo. In 1865 he was ordained to the priesthood in St. Patrick's Cathedral, New York. Father Coppens' career is remarkable for the fact that he has passed these fifty years in the interests of education, devoting his time entirely to study and the classroom.

Marquette College. For the year 1903 Marquette college registered the largest number of students in the history of the institution. Not only the general attendance was larger, but the increase of new students was far in excess of former years. But the numbers, although remarkable, were not so much a source of gratification to the faculty as the quality of the material received. In fact, the one great difficulty under which the college has labored since its foundation has disappeared. When the college was opened it was forced to receive boys who were but poorly equipped to begin academic work; this ill-assorted material had to be lifted and coached. The boys now come with diplomas which would admit them into the city high schools, so that the work in the academy begins with a graded standard.

New Mexico Mission.—The appointment of Father Scarcella, formerly Master of novices of the Neapolitan Province, to be Provincial, has relieved Father Marra from this charge and he has returned to the New Mexico Mission. He is at present Superior of the Residence at Las Vegas.

New Orleans Mission. *New Orleans.*—Our college counts to-day (Dec. 21st) 447 students. The lower classes are the most numerous. Though proportionately small, the classes of Philosophy, Rhetoric and Poetry give great satisfaction. "Founder's day" (Nov. 27th) was quite a success: There was Solemn High Mass in the morning; in the afternoon a banquet to which the founders were invited; and grand reception in the College Hall at night.=Since the beginning of October, several lectures were given under the auspices of the Alumni Association, the Alumni Orchestra furnishing the music. The Semmes Memorial Chapel is complete, except the Altar and Statues. It serves as the community and sodality chapel. The sodalities of the Alumni and the students have been reorganized and do well. The Society of St. Vincent of Paul, the Catholic Knights of America and others have their retreats and principal meetings in our church. The meetings of the League and Holy Hour are as well attended as ever, though several analogous exercises have been established in other parishes. The second Sunday of every month is consecrated to the Sodality of Bl. Virgin for the Ladies (lately organized); the third Sunday to the General Communion of the students and the exercises of Bona Mors.

All the students this year have been enrolled in the Cadets' Corps under a Major of the U. S. Army and wear the uniform. They made quite a show and were much applauded, on Dec. 19th, as they passed in parade before the distinguished guests of the city at the Cabildo, amongst the various divisions of U. S. soldiers, marines and state militia on the occasion of the Louisiana Centenary. This celebration was organized under the auspices of the Louisiana Historical Society, of which two of our Fathers are members. The culminating point was the Solemn Pontifical Mass on Sunday the 20th. His Excellency the Delegate, Archbishop Chapelle, who had returned purposely from Cuba, officiated. There were also present Bishops Rouxel, Heslin and Allen and Abbot Paul Schaeble O. S. B. lately consecrated. Our Father E. de la Morinière preached the sermon, which was universally admired, even though a large portion of the audience was composed of Jews, Protestants and unbelievers. He eloquently showed how all the principal events in Louisiana History from its earliest times were bound up with Catholicity, whose growth in membership, practice and Institutions has even surpassed the progress of the city itself. This subject was so much the more appropriate, as friends of unsectarian ideas had in the beginning objected to any ecclesiastical celebration at all.

Spring Hill College.—The college has 154 students of whom three are from Spain. Last October we bought two valuable pieces of property: one the Stuart estate adjoining the college noted for its oval track almost a mile in length

and lined with magnificent oaks; the other the Luling property, a superb ante-bellum residence surrounded by acres of field and woodland. Recently a new boiler house with a hundred horse-power boiler has been erected for our heating system. This boiler will also supply hot water to a natatorium with shower and needle baths in the same building. At the commencement last June the College conferred the honorary degree of Doctor of Divinity upon the Rev. Dionysius Savage of Montgomery, Ala., that of Doctor of Music upon Professor August J. Staub on the occasion of his silver jubilee as professor of music in the college, and that of Doctor of Fine Arts upon Professor P. Boudousquie, C. E. Professor of Drawing and Caligraphy.

NEW YORK. *College of St. Francis Xavier.*—Since our last communication to the LETTERS, the first term of the scholastic year has elapsed; in this regard we are pleased to note a satisfactory maintenance in the number of students in spite of the decrease which it was reasonably conjectured would be caused by the opening of the new Cathedral College as a Preparatory Seminary.=The Domestic Chapel, formerly in the college, has been removed to the community building thus insuring greater privacy. The windows of the old chapel, being the donation of former students, have been set up in the sacristy to which they form a valuable ornament and are at the same time more secure from further change than previously.

The Church.—The efforts to secure a new organ were crowned with success on the evening of Nov. 22, the Feast of St. Cecilia, when amidst impressive ceremonies the completed instrument was solemnly blessed. The work of putting in the new actions and pipes had been entrusted last May to Messrs Casavant Brothers of St. Hyacinth, Province of Quebec, Canada. The pipes of the old organ were for the most part found serviceable for the new, being however all carefully tested and returned and supplemented by several new ones. The entire machinery with actuating attachments, and the system of manuals, couplers and stops with the console were of new construction. The result is an entirely new instrument having a manual compass of 61 keys, a pedal compass of 30 keys, 70 speaking stops and 19 couplers admitting 24 combinations in all. The power and scope of the organ was well manifested on the night of the opening by the recital which preceded the ceremonies. Mr. Dethier executed the entire program. Father Pardow then addressed the people on the use which the Church had always made of music, reminding them that the mere listening to the sacred instrument they had just heard was, if properly done an act of prayer and sustaining his views from the psalms. The blessing of the organ followed in which ceremony music was supplied by a boys' choir for the processional and by a sanctuary choir composed of members of the community.

An unexpected and very consoling feature of the occasion was the cablegram from Our Holy Father Pius X. bestowing his blessing on those who had aided this work in the cause of ecclesiastical music. The Benediction of the Most Blessed Sacrament concluded the ceremony. Members of the Dominican, Franciscan, Redemptorist, Passionist and Assumptionist communities were present in the sanctuary with many secular priests. This number of ecclesiastics in the sanctuary, reaching about two hundred, expressed their enthusiastic admiration of the results secured. We are gratified to state that the expenses incurred have, thanks to the generosity of parishioners and the efforts of energetic friends, been nearly all defrayed.

The first Mass at which the new organ was used was the Pontifical Mass celebrated by Bishop Colton of the Class of '73 on the occasion of his visit to the college. The Bishop was tendered a cordial reception in the theatre by the students of the College, High School and Grammar School and presented by them with a set of the "Pontificale Romanum." In his acknowledgment he took occasion to remark on the value of the gift of a Jesuit education and emphasized the spirit of seriousness and piety which had characterized the college in his day. The kindness of his remarks about the community was not of the formal sort but marked by the simple cordiality proper to the man. The Bishop went even further in his remarks at the reception tendered him in the evening by the Alumni Association of the college at their Annual Banquet. After insisting on the indelible character which is the result of Jesuit education he spoke of the Society in most affectionate terms, alluding openly to his own inclinations towards our vocation, appealing to the common opinion of all men that her members are the flower of the Catholic priesthood. He closed with the assurance that he had found in the members of our Society in Buffalo earnest and competent helpers in the administration of his new trust, so that he had but left us in the metropolis to find us at his right hand in his new abode.=The Sunday within the Octave of the Feast of St. Francis Xavier was chosen for the solemnization of the feast. The occasion was honored by the visit of his Excellency Archbishop Falconio who assisted at the Pontifical Mass offered by Bishop Hendricks, newly appointed to the See of Cebu, and gave the Benediction of the Most Blessed Sacrament in the evening. =The St. Vincent de Paul Society of New York City made their annual retreat in the church during the week ending 15th November, under the direction of Fr. Magrath. The number of exercitants was between 600 and 800.=Father McCarthy and Father White conducted a mission for deaf mutes during the second week of November the attendance numbered about 160.=The Literary Society of the Parish gave its annual entertainment on the evening of Dec. 17 for the benefit of the organ fund presenting a religious drama composed by one of their members.

OUR NOVITIATES.—The number of juniors, novices, and tertians in the novitiates of this country and Canada on October 1 was as follows :—

	NOVICES						JUNIORS			TERTIANS
	Scholastics			Brothers						
	1st yr	2d yr	Tot.	1st yr	2d yr.	Tot.	1st yr	2d yr	Tot.	
Md. N. Y.	25	21[1]	46	9	2	11	31[2]	14	45	13[3]
Missouri.	13	19	32	4	2	6	12	17	29[4]	22[5]
California	12	9	21[6]	1	..	1	7	4	11[6]	..
New Orleans.	9	8	17	1	1	2	4	8	12	..
Buffalo Miss.	9	7	16	1	1	2	6	9	15	6
Canada	6	7	13	4	2	6	..	6[7]	6	..
Total,	74	71	145	20	8	28	60	58	118	41

[1] Three novices from Rocky Mt. Mission.

[2] 1st yr. 12; 2d yr. 19; One Junior from Rocky Mt. Mission and one from Canada.

[3] 2 tertians from Canada; 1 from Rocky Mt. Mission.

[4] 2 juniors and 1 schol. nov. from New Mexico Mission.

[5] 11 Missouri; 4 Rocky Mt.; 3 New Orleans; 2 New Mexico; 1 Mexico; 1 Aragon.

[6] 14 Novices Rocky Mt.; 6 Juniors Rocky Mt.; 2 New Mexico.

[7] One junior from Champagne.

PHILADELPHIA. *The Alumni Sodality of St. Joseph's College.*—A report of the work of this Sodality was prepared for our last issue but was overlooked. It is not too late to publish it now as it is most encouraging. It will be remembered that the Alumni Sodality was founded in the Autumn of 1903 and is but a little over a year old. It is intended, like the Alumni Sodalities of New York and Boston, for graduates of any college of good standing, or members of the learned profession. Some one hundred and twenty sodalists were enrolled the first year, most of them professional men and college graduates. A monthly Bulletin was published and a course of Lectures were established. Among the Lecturers last year were Fr. Wynne, Fr. O'Conor, and Fr. Campbell.

Two other good works have been taken up. One is the Catholic Boys of Girard College. No minister of religion is allowed in this institution. There are twelve hundred boys in the college, four hundred of whom are Catholics and these get no religious instruction at all. The Alumni Sodality with the approval and blessing of the Archbishop, who has been devotedly kind to all the work of the Sodality, and with the co-operation of Mr. John Campbell of the board of Trustees of Girard College, and the consent of the President of the Board, has undertaken the work of the religious instruction of these Catholic boys. Some people were afraid to touch it, others pooh-poohed the idea and now the good

work is going on. It has been an outrage that our boys have been so long outside of Catholic influence.

Another good work is that the Philadelphia Library has undertaken to catalogue all our Catholic works in the Philadelphia libraries and go ahead of the Pratt where Father O'Donovan did such good work. They will publish the catalogue, and whereas the Pratt catalogue was unofficial, this will be stamped "Official Catalogue." These then are the three works undertaken by our young sodality during the past year:—(1) The Lecture Course; (2) The "Faith of our Boys;" (3) The Catalogue of Catholic Books of the Public Library. For the present year, 1903—1904, lectures have already been given by Conde B. Pallen, General Mulholland, Maurice F. Egan, and lectures are promised by Father Timothy Brosnahan, Bourke Cockran, and Morgan J. O'Brien. The Alumni Retreat last year was given by Father O'Kane. More than a thousand men, including some of the foremost figures in the professional and business life of the city, followed the exercises.

As besides the public works of the sodality one of the chief objects is the developing in its members the strongest spirit of faith and devoted loyalty to God and His Church and His Vicar, and tender devotion to the Blessed Virgin, the members after meeting discuss Catholic questions of public interest. Thus at the first meeting of the year a paper was read and discussed by the members on the attitude of Catholics to the temporal power of the Holy See, to learn clearly what the church teaches on this matter and clear away erroneous ideas on the question. The subject was ably treated from an historical, rational and doctrinal standpoint. Valuable, important and interesting information was presented on the history of the Papacy, as well as the position of Pius X., Leo XIII., Pius IX. and the earlier Pontiffs on the subject of the temporal power.

All present acknowledged that they had found great profit in this session of the Alumni Sodality; much information and light had been shed on a question often treated without sufficient orthodox knowledge, and they looked forward to the other questions with interest, which had for their scope the formation of sound ideas on matters of public interest.

The next paper was on "The Attitude of the Press and the Public to the Catholic Church."

The Badge of Loyola has been adopted by the college. The design made out by Father O'Conor is tasty and appropriate. It combines the arms of Loyola, the college colors—grey and crimson—and the lily of St. Joseph.

SUMMER RETREATS.

MARYLAND NEW YORK PROVINCE.

RETREATS FROM JUNE TO SEPTEMBER INCLUSIVE 1903.

TO DIOCESAN CLERGY.

Albany.....1
Boston.....2
Buffalo.....1
Chicago.....1
Halifax.....1
Hartford.....2
Manchester.....1
Newark.....2
New York.....2
Philadelphia.....2
Portland.....1
Richmond.....1
Rochester.....1
Scranton.....2
Springfield.....2
Syracuse.....1

SEMINARIANS.

Overbrook, Pa.....1
Emmitsburg, Md.....1

RELIGIOUS, MEN.

Augustinians.....2
Christian Brothers.....1
Sacred Heart, Brothers.....1
Xaverian Brothers.....1

RELIGIOUS, WOMEN.

Sisters of Charity.

Greenburg, Pa.....2
Holyoke, Mass.....2
Leonardtown, Md.....1
Newburyport, Mass.....1
New York, N. Y.....5
Wellesley Hills, Mass.....1

Sacred Heart.

Albany, N. Y.....1
New York, N. Y.....1
Philadelphia, Pa.....1
Providence, R. I.....1
Rochester, N. Y.....1

Sisters of St. Joseph.

Binghamton, N. Y.....1
Chestnut Hill, Pa.....3
Flushing, L. I.....2
McSherrystown, Pa.....1
Rutland, Vt.....1
Springfield, Mass.....1
Troy, N. Y.....2
Wheeling, W. Va.....1

Sisters of Mercy.

Bangor, Me.....1
Beatty, Pa.....2
Brooklyn, N. Y.....2
Burlington, Vt.....1
Calais, Me.....1
Cresson, Pa.....1
Harrisburg, Pa.....1
Hartford, Conn.....3
Manchester, N. H.....2
Meriden, Conn.....2
Middletown, Conn.....1
Mt. Washington, Md.....2
New York, N. Y.....2
Philadelphia, Pa.....2
Pittsburg, Pa.....1
Portland, Me.....2
Providence, R. I.....2
Rensselaer, N. Y.....1
Rochester, N. Y.....2
Wilkesbarre, Pa.....1
Worcester, Mass.....1

Notre Dame.

Boston, Mass.....2
Chicopee, Mass.....1
East Boston, Mass.....1
Lawrence, Mass.....1
Lowell, Mass.....1
Lynn, Mass.....1
Peabody, Mass.....1
Philadelphia, Pa.....1
Waltham, Mass.....1
Washington, D. C.....1
Worcester, Mass.....1

Good Shepherd.

Boston, Mass.....2
Brooklyn, N. Y.....4
Georgetown, D. C.....1
Hartford, Conn.....1
Newark, N. J.....3
New York, N. Y.....2
Phila., Pa.....1

Visitation.

Baltimore.....1
Frederick, Md.....1
Georgetown, D. C.....1
Parkersburg, W. Va.....1
Richmond, Va.....1
Washington, D. C.....1
Wheeling, W. Va.....1

Other Communities of Women.

Sisters of Blessed Sacrament, Maud, Pa.....1
Carmelites, Boston, Mass.....1
Cenacle, Ladies of.....1
Holy Child Jesus, Sharon Hill, Pa..1
Franciscans, Peekskill, N. Y.....2
Holy Cross, Washington, D. C.....1
Holy Names, Rome, N. Y.....1
Immaculate Heart, Burlington, Vt...1
" " Westchester, N.Y..1
Jesus, Mary, New York.....1
Ladies of Loreto, Canada.....2
Mission Helpers, Baltimore, Md.....2
Oblates of Providence, Baltimore, Md.....1
Presentation, Fishkill, N. Y.....1
" Staten Island, N. Y.....1
Salesians.....2

Ursulines.

New York.....1
New Rochelle, N. Y.....1

MISCELLANEOUS.

Lay People.....4

SUMMARY.

Diocesan Retreats	22
To Seminaries	2
" Religious Men	5
" Religious Women	118
" Lay People	4
Total,	151

RETREATS.

GIVEN BY FATHERS OF THE MISSOURI PROVINCE

FROM JUNE 15 TO OCTOBER 15, 1903.

To Diocesan Clergy.

Diocese	*Ret's*
Boise City	1
Denver	1
Green Bay	2

To Religious Men and Ordinandi.

Community of St. Viateur, Bourbonnais, Ill	1
Christian Brothers, La Salle Inst., Chicago	1
Christian Brothers, College, Memphis	1
Christian Brothers, College, St. Paul	1
Ordinandi, Chicago	1

To Religious Communities of Women.

Benedictine.

Guthrie, Oklahomo, Ty	1
Pilot Grove, Mo	1

Carmelite.

St. Louis, Mo	1

Charity.

Leavenworth, Kan	2
Mt. St. Joseph, O	1

Charity B.V.M.

Chicago, Ill	7
Council Bluffs, Iowa	1
Davenport, Iowa	1
Des Moines, Iowa	1
Dubuque, Iowa	3
Holden, Mo	1
Lyons, Iowa	1
Milwaukee, Wis	1
Sioux City, Iowa	1
Wichita, Kan	1

Charity of Nazareth.

Memphis, Tenn	1
Mt. Vernon, O	1

Christian Charity.

St. Louis, Mo	1

Dominican.

Grand Rapids, Mich	2
Memphis, Tenn	1
Nashville, Tenn	1

Felician.

Detroit, Mich	1
O. S. F., Buffalo, N. Y	1
Indianapolis	2
Marquette	1
Nashville	1
Omaha	1
Los Angeles, Cal	1

Little Company of Mary.

Chicago, Ill	1

Loretto.

Denver, Colo	1
Florissant, Mo	2
Joilet, Ill	1
Kansas City, Mo	1
Springfield, Mo	1

Mercy.

Cedar Rapids, Iowa	2
Chicago, Ill	4
Cincinnati, O	2
Clinton, Iowa	1
Council Bluffs, Ia	1
Dubuque, Iowa	2
Eureka Springs, Ark	1
Iowa City, Ia	1
La Barque Hills, Mo	1
Milwaukee, Wis	1
Nashville, Tenn	1
Omaha, Neb	2
Ottawa, Ill	1
Sacred Heart, Okl. Ty	1
St. Louis, Mo	1
Springfield, Mo	2

Missionary Sisters S. Heart.

Chicago, Ill	1

Notre Dame.

Cincinnati, O	1
Columbus, O	1
Dayton, O	1
Reading, O	1

School Sisters of N. Dame.

Milwaukee, Wis	2

Oblate Sisters of Providence.

Leavenworth, Kan	1
St. Louis, Mo	1

Precious Blood.

Crete, Neb	1

Presentation.

Aberdeen, S. Dak	1

Franciscan.
Hartwell, O.....1
Gray Horse, Okl. Ty.....1
Purcell, Ind. Ty.....1
St. Louis, Mo.....1

Good Shepherd.
Carthage, O.....1
Chicago, Ill.....3
Kansas City, Mo.....1
Memphis, Tenn.....1
Milwaukee, Wis.....2
Newport, Ky.....1
St. Louis, Mo.....3

Holy Child Jesus.
Lincoln, Neb.....1
Waseca, Minn.....1

Holy Cross.
Ogden, Utah.....1
Salt Lake City, Utah.....2

Holy Family.
San Francisco, Cal.....1

Humility of Mary.
Ottumwa, Iowa.....1

Immac. Heart of Mary.
Chicago, Ill.....1
Los Angeles.....1

Providence.
St. Mary's, Ind.....4

Sacred Heart.
Chicago, Ill.....2
Cincinnati, O.....1
Grosse Pointe, Mich.....1
London, Ont.....1
Omaha, Neb.....2
St. Charles, Mo.....1
St. Joseph, Mo.....1
St. Louis, Mo.....1

St. Joseph.
Baraga, Mich.....1
Cincinnati, O.....1
St. Louis, Mo.....1

St. Joseph of Nazareth.
Concordia, Kan.....1
Escanaba, Mich.....1

Ursuline.
St. Martin's, O.....1
Springfield, Ill.....1
York, Neb.....1

Visitation.
Evanston, Ill.....1
Rock Island, Ill.....1
St. Louis, Mo.....2

TO LAY PERSONS.

Seminarians and College Graduates.....6
Children of Mary Sodality, S. Heart Convent, St. Joseph, Mo.....1
School Teachers, etc., S. Heart Convent (State St.), Chicago, Ill.....1
" " " " " " (Clifton), Cincinnati, O.....1
Young Ladies' Sodality, St. F. Xavier's Church, St. Louis, Mo.....1
Young Men's Sodality, New London, Wis.....1

Penitents and Children, Good Shepherd Convent.
Chicago, Ill.....1
Kansas City, Mo.....1
Memphis, Tenn.....1
Milwaukee, Wis.....1
Newport, Ky.....2
St. Louis, Mo.....1
Inmates of Home for the Aged (Throop St.), Chicago, Ill.....1

SUMMARY.

To Diocesan Clergy and Ordinandi	11
" Religious Communities	130
" Lay Persons	19
Total,	160
Total, same period of year 1902,	163

ROCKY MOUNTAIN MISSION.—The flourishing state of Gonzaga college and the successful work among the Indians and Chinese are described in a letter on page 219. On St. Raphael's eve, October 23, the Patronal feast of the Rector, Fr. Raphael Crimont, was honored by a public scholastic disputation upon "The Certitude of the Human Mind and the Means of attaining it." It was the first time in the history of Spokane that its people were given an opportunity to listen to such a disputation. Father Goller, the Prefect of Studies, surprised the audience by taking part in the dispute and urging objections against the defender. The entertain-

ment was not, however, wholly scholastic, the second part consisted of a worthy production of the trial scene from the "Merchant of Venice" by the students of the first academic class.

ROME. *Prizes awarded to Students of our Colleges.*

In the American College.—James Supple, graduate of Boston College, took the prize in Dogmatic Theology. Edward Ryan of the same college took the first medal in Loci Theologici, drew for the first medal in Canon Law, and drew for the second medal in Sacred Archaeology. Patrick F. Doyle, graduate of Holy Cross College, drew for the second medal in History, and for second medal in Canon Law, and received the first medal in Sacred Archaeology.

In the Propaganda Martin O'Gara, a graduate of St. Francis Xavier's, New York, won the prize for Moral Theology. This is the more remarkable as there are several hundred students following the Course of Moral, and that it is the first time in many years that this prize has been gained by an American. His Holiness Pius X. congratulated Mr. O'Gara on his success.

Demolition of the Villa of Macao.—Just outside of the Porta Pia, at the entrance of the avenue Castro Pretorio, stood, till April 1902, the Villa Macao, where St. Aloysius and St. John Berchmans used to come on Thursdays with the other scholastics for the weekly recreation. Not a vestige of it is left, and the spot whereon it stood is now the centre of a broad boulevard. Records of saints count for nothing with the present masters of Rome.—*Letters and Notices.*

OUR SCHOLASTICATES in this country and in Canada had on October 1 the following number of students: —

	—THEOLOGIANS—			—PHILOSOPHERS—			
	Long Course	Short Course	Total	1st yr.	2d yr.	3d yr.	Total
Woodstock	34	20	54[1]	12	15	18	45[2]
St. Louis	65	14	79[3]	14	22	24	60[4]
Montreal	15	8	23[5]	9	...	6	15
Spokane	...	10	10	...	15	17	32
Prairie du Chien	...	...	...	9	9	8	26
Total	114	52	166	44	61	73	178

(1) Of these theologians, 44 belong to Maryland N. Y.; 6 to N. Orleans; 2 to Buffalo; 1 to New Mexico 1 to Castile.

(2) Of these philosophers, 2 belong to N. Orleans; 1 to California.

(3) Of these theologians, 46 belong to Missouri; 11 to Mexico; 9 to N. Orleans; 5 to Rocky Mt.; 4 to New Mexico; 3 to Buffalo; 1 to California.

(4) Of these philosophers, 47 belong to Missouri; 9 to N. Orleans; 4 to New Mexico.

(5) Of these theologians, 12 belong to Canada; 4 to Cal.; 4 to R. M.; 1 to Champagne, 1 to New Mexico; 1 to Md. N. Y.

SPAIN. *New Provincials.*—Father Ignatius Maria Ibero, successor to Fr. Ipiña as Novice Master at Loyola, has been appointed Provincial of Castile; Father Antonio Inesta is now Provincial of Aragon, and Fr. Pagasartundúa of Toledo. Father Vigo, formerly Provincial of Aragon, is now Superior of the Residence at Madrid and Director of the review "Razon Y Fe."

Our Colleges are flourishing and vocations abound. At Loyola there are 28 new novices and at Carrion 16. The scholasticate at Oña has 169 scholastics, more than any other scholasticate in the Society. The refectory is so crowded that a new one is being constructed for the Theologians alone. At Loyola retreats to bodies of laymen continue to be given two or three times a month. Four of our Fathers are appointed to give these retreats, among them being Father Gundisalvus Coloma, the brother of the writer, and a well known pulpit orator. Bands of thirty or forty come for these retreats which are given in the winter especially to working men, during the rest of the year to priests, students, and business men.

The Riots at Bilbao.—It has been proved that the freemasons and liberals of Bilbao were the leaders of the riots which took place in that city last October. The principal agitators were not miners asking for an increase of wages, nor were they all from Bilbao. About 300 were called from the neighboring city of Santander; they reached Bilbao on October 10th chiefly in two boats, though some came by train. Their principal reason for assaulting the Catholics was animosity against the religious sentiment which showed itself in the splendid processions of the people in and about Bilbao to the famous Sanctuary of the Blessed Virgin of Begona at the end of September and the beginning of October. It was well known that as a fit closing for these Catholic manifestations, a great demonstration was to take place on October 11th and an effort was made by the liberals to put it down. Some days before thousands of infamous tracts were scattered through the city and on the morning of the 12th the office of an excellent daily newspaper, called "La Gacete del Norte," was attacked. After this attack the rioters came straight to our residence and tore in pieces the decorations on the balconies, but these four hundred heroes were put to flight by forty of our young Catholics who had come to the residence for its defence. Cries of "Down with the Monarchy," "Death to the Friar King" were heard in the streets. That same afternoon two thousand Catholics assembled to go to the Sanctuary; they were accompanied by some of our Fathers and some secular priests. The liberals seeing that the pilgrims could not be frightened by noisy shouts fired on them from their windows and tore off the badges from the women. Some were wounded, the standards were stained with blood and one of the pilgrims, who at-

tempted to take away a pistol from a rioter was killed. He was a faithful servant of our University where he had been employed for many years. Father Ortiz of the Messenger staff attended him in his last moments. Although the scene was dreadful for some moments, the Catholics resisted the attack vigorously and reached the sanctuary. Some were wounded on both sides. The next day our Father Ortiz and some of the Catholics were cast into prison, but were soon released. On November 9th similar riots took place at Santander on account of the triumph of the liberals in the city elections. A Catholic club house, where workingmen met, was set on fire; a boy was killed during the disturbance and thereupon an impudent woman came to our residence clamoring that it was a Jesuit who had murdered him. She accused Father Mendive, the famous theologian seventy-six years old and almost blind, of the crime. Fortunately there were many who saw whence the shot was fired and thus the innocence of the good Father was easily proved.

WASHINGTON.—A short misssion was given to the Italians in October by Dr. Marchetti of the Apostolic Delegation, and Father Francis McCarthy. Though the Italians are much scattered, the attendance, beginning with fifty, ran up to the hundreds before the end. The Roman style of mission was followed. Father McCarthy has now a Sunday school in a convenient quarter of the parish, for the Italians who are coming to Washington in great numbers.

WORCESTER. *Holy Cross College.*—The sodality reception on December 8th, when 72 new members were admitted to the college sodalities, including the day-scholars' sodality, was only one—the latest manifestation of our growth and activity. Yes; we are still growing. Our numbers remain about the same as on October 1st. To be exact, we have now *in daily attendance*, 306 boarders and 57 day-sholars. Of this total, 363, there are 198 in the four college classes, i. e. the four classes *above Suprema Gramatica*. The *Worcester Magazine*, commenting on this in the October number, observed that it is doubtful if any of the large non-Catholic colleges can show as large a number taking a prescribed classical course, including Greek. We find that our students are our best advertising agents and that by sending them home in June well satisfied with the college, they not only return themselves but bring others with them in September. The number that brought back with them new students on the opening day this year was remarkable. Some interesting statistics were given in the November number of the *Purple*, showing that about fifty of our students are relatives of former Holy Cross men, twenty-five of these entering this year. This is regarded as another healthy sign. The success of the college in athletics has also helped to make the name of Holy Cross better known and respected; and the good class-standing of most of the athletes has made it

possible to insist on a standing of at least 60 per cent. as a requirement for membership on any athletic team. Every month, at least one or more of the prominent athletes may be seen among those who receive testimonials for receiving 95 per cent. in some of their classes. The influence of the new schedule of studies and its advancement of our standard has undoubtedly been helpful. Apart from the increase in our attendance, there are many other indications of this. A year ago last Summer, one of our Freshmen presented himself at Yale for admission to the Sophomore class, passed all the examinations, and was admitted without conditions. The examiners even accepted our English programme as an equivalent for their requirement. Two other students did the same thing last Summer. Another good effect of the raising of our standard has been that no longer do we find high school graduates able to enter our Sophomore class =Our alumni also are becoming more active and are showing more interest in the college. Within the last three years, three new branch associations have been formed, the latest being the Berkshire County Association, formed last Summer at Pittsfield, Mass. The new feature known as "Holy Cross Night" will serve to bring some of them into closer touch with the students every year.=The people of Worcester have also been made better acquainted with the college by the Winter Lecture course, started two years ago. This has been the occasion of eliciting more than one expression of appreciation of our work from men of prominence in the community. Suffice it to cite one such expression from a non-Catholic, who is an ex-President of the Worcester Board of Trade. He writes: "Worcester has a commendable pride in her reputation as an educational centre, but I fear her citizens do not fully realize how much of that reputation is due to the honest and substantial work of Holy Cross College, which for sixty years, among our New England colleges, has easily stood *primus inter pares.*" This tardy recognition, of which the present generation enjoys the benefit, should be gratifying to those who, by their good work in the past, helped to build up this reputation. This same local appreciation was shown last year when, in the organization of the Worcester Economic Club, Rev. Fr. Rector was not only invited to become one of the charter members, but was elected 1st Vice-President.

HOME NEWS.—The Academies both of the Theologians and Philosophers are flourishing. In the Theologian's Academy the attendance has been greater than ever before, which is the more remarkable as the number of theologians is smaller than at any time since the Academy was revived. Father Donnelly's essay on "The Language of Church Prayers, their History and Excellence," which was given in October is to appear in "The Ecclesiastical Review," and Mr. Drum's essay on "Traces of Revelation in Homer", given last year, in the April "Catholic Quarterly."

The Autumn Disputations took place on November 28 and 29. *Ex Tractatu De Deo Uno*, Fr. Butler, defender; Frs. Gründer and O'Gorman, objectors. *De Religione Revelata*, Fr. Salentin, defender; Frs. Becker and Doulon, objectors. *Ex Scriptura Sacra*, "The Time and Work of Esdras," lecturer, Fr. Kelly. *Ex Ethica*, Mr. Mills, defender; Messrs O'Brien and Earls, objectors. *Ex Psychologia*, Mr Crane, defender; Messrs Boyle and Kelly, objectors. *Ex Cosmologia*, Mr. Lauterbach, defender; Messrs O'Mailia and O'Reilly, objectors. *Mechanics*, Mr. Kouba, lecturer; Mr. Daley, assistant.

Office of the Letters.

The present number, as will be seen from the Title Page and Index, concludes Vol. xxxii. The next number will be issued in May, and communications for it should reach us by May 1st, and Varia by May 15th.

Students in our Colleges in the United States and Canada, Oct. 1, 1903

	No. of students	Boarders	H. Board.	D. Schol.	A. M. (in course)	College course	Grammar course	Latin Rudim.	Commer.	Preparat.	Augment. (Board.)	Augment. H. Board.	Augment. D. Schol.	Total Augment.	Province Augment.
Md. N. Y. Prov.															
Georgetown [1]	229	156	4	69	4	92	74	59	.....	.....	1	−2	39	38	
Washington	168	.....	.....	168	.....	15	30	36	.....	87	.....	.....	−66	−66	
Fordham	377	184	22	171	.....	98	204	.....	35	40	−11	−6	35	18	
Worcester	359	305	.....	54	.....	239	120	.....	.....	.....	41	.....	−22	19	
New York	563	.....	.....	563	(12)	106	340	.....	.....	117	.....	.....	−70	−70	
Philadelphia	243	.....	.....	243	.....	40	139	45	.....	19	.....	.....	−4	−4	
Baltimore	154	.....	.....	154	.....	49	105	.....	.....	.....	.....	.....	14	14	−78
Boston	350	.....	.....	350	.....	116	137	95	2	.....	.....	.....	−25	−25	
Jersey City	68	.....	.....	68	.....	25	43	.....	.....	.....	.....	.....	−2	−2	
Missouri Prov.															
St. Louis [2]	371	.....	.....	371	.....	52	224	.....	61	34	.....	.....	18	18	
Cincinnati	400	.....	.....	400	.....	60	271	.....	45	24	.....	.....	18	18	
St. Mary's	274	241	.....	33	.....	38	120	.....	116	.....	−4	.....	12	8	
Chicago	535	.....	.....	535	.....	87	319	.....	93	36	.....	.....	76	76	191
Detroit	201	.....	.....	201	.....	53	148	.....	.....	.....	.....	.....	−6	−6	
Omaha [3]	273	.....	.....	273	.....	62	211	.....	.....	.....	.....	.....	34	34	
Marquette	258	.....	.....	258	.....	62	170	.....	26	.....	.....	.....	43	43	
N. Orleans Miss.															
Spring Hill	154	154	.....	.....	(6)	46	43	.....	52	13	−7	.....	−7	−7	
New Orleans	418	.....	.....	418	.....	61	57	66	105	129	.....	.....	−7	−7	5
Galveston	67	.....	.....	67	.....	8	31	.....	.....	28	.....	.....	19	19	
Canada Mission															
Montreal (S. Mary's)	222	105	19	98	.....	95	47	32	.....	48	−21	7	−39	−53	
St. Boniface	160	84	..66	10	.....	20	37	26	60	17	11	66	−57	20	−32
Montreal (Loyola)	167	66	25	76	7	40	44	28	20	28	1	5	−5	1	
California Miss.															
Santa Clara	265	203	...6	56	.....	129	63	30	.....	43	51	−2	−1	48	
San Francisco	266	.....	.....	266	.....	45	44	53	.....	124	.....	.....	34	34	82
Buffalo Mission															
Buffalo	311	101	.....	210	.....	40	201	40	.....	30	10	.....	17	27	
Cleveland	263	.....	.....	263	.....	42	181	.....	.....	40	.....	.....	40	40	78
Prairie du Chien	66	66	.....	.....	.....	17	34	.....	9	6	−11	.....	.....	−11	
Toledo	154	.....	.....	154	.....	32	122	.....	.....	.....	.....	.....	22	22	
N. Mexico Miss.															
Denver	200	120	17	63	.....	45	74	40	.....	41	31	5	.....	36	36
Rocky Mt. Miss.															
Spokane	274	151	.....	123	.....	37	80	.....	95	62	49	.....	19	68	68
TOTAL	7810	1936	159	5715	11	1851	3713	550	719	966	141	73	136	350	350

[1] Medical School, 138; decrementum, 2. Law School, 267; augmentum, 56. Dental School 19; decrementum, 7. [2] Medical School, 351. [3] Medical School, 145, augmentum 19.

Ministeria Spiritualia Prov. Maryland. Neo-Eboracensis, a die 1ª Jul. 1902 ad diem 1ᵃᵐ Jul. 1903

DOMICILIA	*Baptizati*	*Conversi*	*Confess. partic.*	*Confess. gen.*	*Commun. extra T.*	*Commun. in T.*	*Matrim. benedic.*	*Matrim. revalid.*	*Extrem. Unction.*	*Catecheses*	*Parati ad 1ᵃᵐ Com.*	*Parati ad Confirm.*	*Exhortationes*	*Conciones*	*Exerc. Spir. Sacerd.*	*Exerc. Spir. Relig.*	*Exerc. Spir. Stud.*	*Exerc. Spir. priv.*	*Mission. (quot hebd.)*	*Novenæ*	*Tridua*	*Visit. Nosoc.*	*Visit. Carcer.*	*Visit. Infirm.*	*Sodalitates*	*Sodales*	*Fœdus SS. Cordis*	*Pueri in schol. paroch.*	*Puell. in schol. paroch.*	*Schol. Domin.*
BALTIMORE	65	45	51392	1814	5178	47590	48	.....	183	301	38	.....	12	174	2	9	7	.....	.....	8	3	140	360	468	4	984	4556	.....	.....	487
BOSTON COLLEGE	58	53	90637	5950	15939	67500	4	3	585	767	217	169	115	440	4	6	2	.....	2	5	2	928	.....	472	18	3350	13200	.....	.....	700
" St. Mary's	113	3	47872	10877	4680	30835	30	1	337	10	76	137	234	183	3	2	...	1	.....	..	1	482	104	611	7	2581	2000	289	336	80
" Holy Trinity	198	8	26490	1238	150	21500	35	.....	110	620	106	.....	242	140	...	.....	.....	.....	2	...	...	24	.....	382	4	2220	1050	290	260	.....
FORDHAM	3	2	7708	135	4500	2750	2	.....	3	99	35	3	68	141	...	10	...	.....	...	...	1	.....	.....	28	5	210	170	.....	.....	.....
GEORGETOWN COLLEGE	7	3	30036	80	27842	1650	2	.....	25	47	.....	4	57	182	...	10	2	.....	3	3	5	275	.....	130	2	75	250	.....	.....	.....
" Holy Trinity	207	20	13404	160	327	17340	43	.....	78	176	92	232	62	71	...	1	...	.....	...	5	1	103	.....	335	3	520	1238	140	100	620
JAMAICA MISSION	2005	481	39028	523	9311	38350	132	3	392	580	447	476	516	433	...	5	1	.....	.....	...	2	416	365	9876	4	607	4000	1129	1656	2300
JERSEY CITY	262	16	63939	1878	1560	43790	66	6	155	130	260	276	141	129	...	4	1	.....	.....	1	2	30	.....	1852	6	880	300	483	468	700
LEONARDTOWN	402	13	19100	305	14500	3500	81	2	176	110	222	.....	.....	305	...	.....	...	.....	2	6	5	.....	5	111	4	625	875	.....	.....	430
MANRESA, Keyser Island	.....	.....	400	100	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	.....	...	20	.....	...	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
MISSIONARIES	.....	190	98438	40000	.....	.....	.....	.....	.....	21	.....	1347	2500	829	8	10	...	.....	.....	...	3	.....	.....	.....	.....	.....	.....	.....	.....	.....
NEW YORK, St. Francis Xavier's	516	121	149021	5731	6558	176171	171	16	2719	1182	511	624	507	676	3	16	1	3	.....	12	16	6097	421	9017	14	5950	13534	585	530	1726
" St. Ignatius Loyola's	300	61	71870	2850	1500	58085	125	.....	450	216	275	275	344	140	2	6	2	5	.....	2	3	72	32	3500	5	1700	3000	356	350	1200
" B.V.M. Lauretanæ	1243	2	25500	6000	280	34418	112	.....	150	122	160	.....	100	40	...	.....	...	.....	1	3	...	.....	.....	1200	8	550	1600	350	300	700
PHILADELPHIA, Gesù	255	55	113000	7000	1700	101088	82	11	394	218	160	432	103	233	...	10	...	.....	.....	1	6	700	222	930	8	1000	5600	410	447	1000
" St. Joseph's	76	20	41000	800	60	23800	17	1	65	100	63	12	80	50	...	3	...	.....	.....	4	3	30	.....	100	1	400	5000	170	200	400
ST. ANDREW'S POUGHKEEPSIE	84	60	22161	1978	1319	1550	8	3	58	376	278	335	95	233	1	6	4	1	27	...	6	101	26	60	.....	.....	.....	.....	.....	.....
ST. INIGO'S	128	5	8400	.....	440	8092	28	1	104	292	.....	.....	70	.....	...	.....	...	.....	.....	...	...	.....	.....	70	2	180	300	.....	.....	500
ST. THOMAS'S	122	1	7540	466	376	7286	24	.....	35	54	72	.....	.....	114	...	.....	...	.....	.....	...	...	58	46	84	.....	.....	760	.....	.....	90
WASHINGTON	278	30	53561	1871	552	50100	21	3	231	148	122	.....	242	126	2	5	4	1	5	1	6	21	.....	498	3	888	8560	235	465	923
WHITEMARSH	78	3	11520	45	48	3500	9	.....	22	194	22	.....	.....	210	...	.....	...	.....	2	...	4	.....	.....	134	1	569	.....	8	20	135
WOODSTOCK	35	3	9950	309	202	11400	1	.....	22	30	18	.....	22	170	1	11	...	.....	.....	...	...	3	1	53	3	139	172	.....	.....	160
WORCESTER	3	1	4591	730	2755	3000	3	.....	8	230	50	4	60	100	...	5	...	.....	.....	...	...	10	.....	10	4	200	400	.....	.....	.....
SUMMA	6438	1196	1006558	90840	99777	763295	1044	50	6302	6023	3224	4326	5570	5119	26	119	24	31	44	51	73	9490	1582	29921	106	23614	65965	4445	5132	12151